

**PRIMARY (JUNIOR)
TEACHING TODAY**

VOLUME TWO

PRIMARY (JUNIOR) TEACHING TODAY

HISTORY

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RELIGIOUS INSTRUCTION

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HISTORY ~

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WALL CHARTS, MAPS AND PLATES

FOR USE WITH HISTORY SECTION

These charts, besides giving pictures of the past, form a pictorial frieze of time, a Time Chart, so that the children can see the sequence of events. From these charts the children make their own little time charts, copying appropriate pictures.

CHARTS

- | | |
|--|--|
| I The Cave-men and Men of the Old Stone Age | VIII Roman Britain · Villa, Roads, Wall, etc. |
| II The New Stone Age; Life in Egypt | IX Anglo-Saxons: Buildings and People |
| III Babylonia and Assyria | X Vikings; King Alfred; The Normans |
| IV Persia and Greece; The Art of Greece (Temple Vases, etc.) | XI Norman Keep (Exterior and Interior) |
| V Greek Theatre and Loom; Work of Alexander the Great; Library, Lighthouse at Alexandria, etc. | XII A Benedictine Monastery (Exterior and Interior) |
| VI Rome: School, Shop, People, Buildings, etc. | XIII Life in the Middle Ages; Crusader, Friar, Shop, Castle, Siege Apparatus, etc. |
| VII The Ancient Britons and their Homes | XIV The Invention of Printing; The Story of Roads to the Nineteenth Century |

MAPS

- | | |
|---|--|
| 1. The Ancient World in the Near East (for both History and Religious Instruction sections) | 2. The Roman Empire at its Greatest Extent |
| | 3. Europe and the East in the time of Charlemagne and Egbert |

WALL CHARTS, MAPS AND PLATES

PLATES OF SHIPS

- | | |
|--|--|
| 1. Egyptian Ship | 8. Ship of William the Conqueror |
| 2. Phœnician Ship | 9. Ship of Richard I |
| 3. Greek Trireme (oars in groups of three) | 10. Merchant Ship—Edward III |
| 4. Roman Merchant Ship (A.D. 2nd Century) | 11. Ship of Columbus, <i>Santa Maria</i> |
| 5. Saxon Ship (A.D. 449) | 12. Drake's Ship, <i>The Golden Hind</i> |
| 6. Viking Ship (9th Century) | 13. <i>The Mayflower</i> , Ship of the Pilgrim Fathers |
| 7. Alfred's Ship | 14. <i>The Victory</i> |

WALL CHARTS AND MAPS

FOR USE WITH RELIGIOUS INSTRUCTION SECTION

CHARTS

- | | |
|--|--|
| I Eastern Tent and Well; Shepherd Life | Palace; Jeremiah in the Potter's Shop |
| II The Tabernacle in the Wilderness; Ark, Seven-branched Lampstand, Table of Showbread, Altar of Incense, etc. | V King Solomon's Temple |
| III Town in Canaan; Typical Peasant's House (Exterior and Interior); Ploughing | VI The Walls of Jerusalem; Ezra Reading the Law to the People of Jerusalem |
| IV Fig-tree, Olive-tree and Wine Press; King Ahab in his | VII Simple Picture Plan of Herod's Temple |
| | VIII The Sea of Galilee: Fishing Boats and Nets |

MAPS

- | | |
|-------------------------------------|-----------------------------------|
| 1. The Wanderings of the Israelites | 3. Palestine in the Time of Jesus |
| 2. The Kingdoms of Israel and Judah | |

Note.—History Map 1 can be used to show the Journey of Abraham.

HISTORY

CHAPTER ONE

THE VALUE OF HISTORY

THERE should be no need to stress the important part that history ought to play in the schools of the future. It is indispensable to anyone who claims a share in the government of his country. The learning of history may be regarded, if one can put it in this way, as the price one pays for the privilege of this share.

The old-fashioned idea that history is too difficult, and that a study of the past is of no practical value, has gone or is going. Our own times show us clearly that the past has made us what we are, and that we cannot escape from it, although we may pretend that it is not worth studying. Man cannot escape from the past or the consequences of deeds done in the past—a sad but encouraging thought. Man cannot escape from the past, but from it he can learn much, and gain courage and wisdom to rise above that past.

The value of history, however, depends largely on how it is taught. There is such a wealth of details that wise selection is necessary. The facts selected should be as far as possible those that concern the world of today and help the children to realize "how much of the past there is in the present,

and how much of the present there was in the past." In other words, "the study of history should put children in possession of those facts of our historical growth that will bring them to the threshold of the present with an intelligent equipment for modern problems." But it cannot be too strongly emphasized that it is no part of the business of children to solve our present problems!

Without the background and general setting of history much of the best literature based upon history cannot be understood or appreciated. Even such simple stories as Marryat's *The Children of the New Forest* and Charlotte Yonge's *Little Duke*, both much loved by children when they can get hold of them, need their background of history.

The Bible is the great standard illustration of the mingling of history and literature, and for this reason among others, the Bible has had a wonderful influence upon the world.

History in the Primary School will be naturally linked with English, Literature, Scripture, Geography, Art and Crafts. It increases a child's vocabulary by giving him new outlooks, it explains and makes more

interesting; many of the things he sees around him, and the words he uses; it makes him familiar with maps from different points of view. Children are inclined to think that maps are only of use in the geography lessons. The names of places on the maps come to life through history—Athens, Rome, Alexandria, London, St. Albans, Winchester, etc.; these names mean little without their background of history. In a sense, history is general knowledge. In the coming suggestions for lessons, it will be shown how history can be linked with the life of today, and how homely a subject it is, reaching out and including all that makes life worth living.

Sequence in Time

Sequence is important. Without sequence history is hardly history. "Sequence in time is to history what cause and effect are to science." Moreover, children naturally tend to remember the stories in the order in which *they first heard them*. Many of the suggestions for projects and activities given in the different chapters help children to see the sequence of history and look upon it as one continuous story.

To follow the fortunes of a people in the whole round of their important activities from simple beginnings, through the ages of progress to the present, is of great value and interest. Only as this forward movement is felt can the dramatic appeal of the human story seize upon the imagination and impress the sense of its living reality. In this way thought is stimulated. Thought begins when the child connects lesson with lesson, or story with story. The value of history from the point of view of thought is almost lost

if stories are picked out here and there with no sense of sequence.

Very good advice on the teaching of history will be found in *The Planning of a History Syllabus for Schools*, issued by the Historical Association, 21 Bedford Square, London, W.C.1. Although this pamphlet deals mainly with syllabuses for Secondary Schools, it contains much useful advice for Primary Schools.

Where to Begin

It is perhaps not reasonable for children to begin the study of history with the history of Britain, for the difficulty immediately arises of explaining the advent of the Romans with their far higher level of civilization. The position of the Roman Empire can only be understood in the light of the earlier history of Rome, and the history of Rome is closely interwoven with that of Greece, which leads to the conclusion that one must begin at the very beginning.

The scheme of stories and events set out in the coming chapters should form a good structure on which work in the Secondary School can be based. Even a young child is capable of learning and retaining the facts that he will need when he begins to build up and comprehend the structure of history as a whole.

On the whole, material from later modern times should not be included in a Primary School course. In earlier times life was simpler, men's motives less mixed, and their relations with one another more direct than in modern times. The historical value of modern stories most often depends on something quite beyond the understanding of young children. This is emphasized

THE VALUE OF HISTORY

in the syllabus of the Historical Association. Moreover, stories of the early days fit in well with their craft work. In the Ministry of Education's pamphlet on *Art Education* it says of the Junior School: "Now is the time to let boys and girls explore some of the paths travelled by primitive men and women—to experience through experiment the early stages of the traditional crafts, such as weaving, pottery, basketry, the making of simple forms of dwelling or of means of transport."

From the topics and material in the coming chapters, teachers will be able to plan a two, three, three and a half, or four-years' course. Stories from ancient history are most suitable for the younger children. Not too much time need be spent over the Days before History. It is not necessary to invent stories of the cave-men. *History begins with the art of writing*, and the earliest examples of writing are found in Egypt and Babylonia. So it is wise for the teacher to begin with stories of these countries as soon as possible. Alternative stories are often given, so that in case of half-yearly promotions some children can miss some stories. In the case of children kept down for some reason, or children waiting to enter a Secondary School, there need be no marking time. To save marking time, teachers need to have plenty of material and suggestions at hand.

Outline of Suggested Four-Years' Syllabus

In the chapters dealing with this syllabus, activities and projects are suggested so that the children, especially the bright children, may have plenty of choice, and there is nothing too rigid about the work.

FIRST YEAR'S WORK (Chapters II to VIII)

The Old Stone Age.—The cave-men; man the hunter—the first food, clothes, homes, tools, weapons, etc. *The New Stone Age*: herdsmen and farmers, the story of wheat, flax; Egypt and the Nile; picture writing; paper, pen, and ink, etc. *The Age of Metal* (copper and bronze).—The first Pharaoh; the Pyramids; the first famous sea voyage, Rameses II and the Israelites. *Babylonia, Assyria, and Chaldea*.—Another great river valley—the Land of Two Rivers—nomads or wanderers; temple towers; the first wheels; money; the coming of the horse, clay letters, postal system, schools, etc.; Hammurabi, the law-maker; Sennacherib, Nebuchadnezzar; some stories taken in the Scripture lesson.

The Phœnicians, the first great sailors, their voyages and colonies; our alphabet; first mention of the British Isles.

The Persian Empire.—Stories of Cyrus, Crœsus the rich king of Lydia, Darius the Great; the first coins; the Royal Road from India through the Persian Empire to the Mediterranean Sea; travellers on the road.

The Beginning of Greece; legends—Minos, King of Crete, the tale of Troy; Greek cities, Sparta and Athens.

SECOND YEAR'S WORK (Chapters IX to XII)

Greece.—The Greeks and the Persians; three great battles; Marathon; life in Athens; Thermopylæ; life in Sparta; Salamis, the first great sea-fight; the great days of Athens—the Parthenon; Greek vases, houses, schools, theatres, etc.; Greek colonies; Greece and the world of today.

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Alexander the Great.—His travels and conquests; the spread of Greek learning; Alexandria and the first lighthouse.

Rome.—The beginning of Rome; the story of Horatius; Rome the republic; Rome and Carthage; Regulus, Hannibal; Rome a great Empire; Caesar, who conquered the West and visited Britain; Octavian or Augustus, the first Roman Emperor; the birth of Christ; time charts.

Britain.—The Celts or Britons; the Romans in Britain; Caractacus, Boadicea, Agricola, Hadrian's Wall, Roman roads; the coming of Christianity to Britain, A.D. 200; Constantine the Great; the coming of the Barbarians, St. Patrick.

THIRD YEAR'S WORK (Chapters XIII and XIV)

The story of the Anglo-Saxons and stories of world history. The *Anglo-Saxon Conquest of Britain*, 450–600. The Age of the Saints in Cornwall, Wales, Ireland, and Scotland, 450–600; St. David and St. Columba; *how the English became Christians*; St. Gregory, St. Augustine, Paulinus, St. Aidan.

Monks and Benedictine Monasteries.—Bede and the monasteries at Monkwearmouth and Jarrow.

Mohammed and the Arabs; Charlemagne, King of the Franks; the Northmen or Vikings; Alfred the Great and the Dances; Rolf the first Duke of Normandy; Canute the Dane.

The Norman Conquest.—The last conquest of Britain, the Normans in Britain; changes; castles and manors; Wulfstan the last Saxon bishop; local history; Hereward the Wake.

FOURTH YEAR'S WORK (Chapters XV and XVI)

Topics from the Twelfth, Thirteenth, and Fourteenth Centuries.—Middle Ages; the crusades—the first and third crusade; St. Francis and the Friars; heroes of Wales and Scotland; more castles; Edward III and the Flemish weavers; wool and cloth; three or four stories about the Hundred Years War, especially the sea-fight off Sluys. The story of Joan of Arc should be taken to show the end of the Hundred Years War.

Topics from Early Modern History.—The invention of printing, William Caxton. The story of writing and books may be revised from the days of the Pharaohs to Caxton, and the story of schools from the days of Egypt and Babylon to Grammar Schools.

Famous Sailors and Explorers (talk again about the sailors of very long ago—the Cretans, Phœnicians, Greeks, and Northmen).—*Columbus*, Vasco da Gama, Cabot, Magellan and the Vittoria; the first ship to sail round the world; Drake's voyage round the world. Stories of the attempts of Sir Humphrey Gilbert to colonize Newfoundland; Raleigh and Captain Smith to colonize Virginia; and the Pilgrim Fathers in New England, will call to mind the Phœnicians and Greek colonies.

Stories of some of these explorers will be taken in the geography lessons (see Volume III). Other suggestions for the last year's work will be found in Chapter XVII. Projects can be finished off, and where possible the topics in this year's work linked with the topics of earlier syllabuses. By means of their time-lines and panorama books the children can see how far they have travelled along the road of Time.

Methods

One lesson a week and two for expression work or project work, etc., is satisfactory. When one remembers that teaching history is also teaching reading, writing, and vocabulary, it is certainly not too long. Language is, or should be, the problem of every teacher. With the lowest classes the history "stories" will be told or read to all children, but read *with* the older children. Even the lowest class should read some sentences from the board or from cards, so that they can get used to unfamiliar words. It is no use waiting for a child to have a good vocabulary before teaching history; history gives him a good vocabulary. Backward readers will learn a good many words from the pictures on Chart I about the cave-men—useful words, such as, *cave, cave-men, fire, log, raft, hand-axe, arrow*, etc. Picture word-cards (Chapter II, Figs. 2, 3, 4, 5, 6), with word-strips to match, may also be made for backward readers, like the cards described in Volume I, ENGLISH, Chapter I. The words learnt in connection with history are often more interesting to children than those found in their English Readers.

Accompanying the assimilation of a small vocabulary about each topic in history should go the making of a dictionary. Each child is provided with a note-book, the pages of which are lettered A, B, C, etc.; some letters should be grouped together, as P and Q, and U, V, W, X, Y, Z. A loose-leaf note-book is valuable, so that more pages can be added. Into this book the words learnt are written, and opposite each, when possible, a small drawing is made or picture pasted. Drawing, colouring, and cutting-out are a good

help to history, and to reading, writing, and spelling. One dictionary book may be kept, for example, for Egypt, or several topics may be put together—as Babylonia, Assyria, Chaldea.

Suggestions for alphabet books are given in some of the coming chapters among the Activities.

The use of the globe, large map of the world, and atlas is essential. History means more to a child when he can find the places mentioned on a map, and see the relative position of places. It is a great gain for children to be familiar with the position of the great river valleys, the Nile, the Tigris and Euphrates, and the Indus and Ganges. The position of the Mediterranean Sea, too, is important. The voyages of the Phœnicians, the colonies of the Greeks, the voyages of the Northmen and so on all show the children a world growing larger and larger. Far too often the use of the map is neglected in both Scripture and history lessons.

Reading by the Children, and Writing

Children as soon as possible should be trained in the art of gaining information for themselves. They will read their history books to answer questions some of which will call for knowledge already gained. They will write some of their answers and discuss others in class. In connection with the Projects and Self-help Books (see coming chapters) the children can be shown how to select and discard facts in their text-books for a purpose.

Even in the lowest classes of the Primary School some effort should be made to get the children to flame, speak, and write down some very simple sentences based on the work done. At first these sentences may have

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to be formed as a result of discussion between class and teacher. In the top classes note-taking may begin. The Self-help Booklets and Activities suggested in connection with the different topics in the syllabus are useful to encourage children to write sentences, make notes, and learn to select relevant facts from what they hear or read.

Paragraph study should begin as soon as possible. After a paragraph has been read and discussed, give the children training in restating its contents as accurately as possible in their own words. Get the children to write sentences after there has been full discussion of a paragraph read. While they write, the teacher can move about the class encouraging good writing, careful spelling, and giving help if necessary. Paragraph study means patience. Learning to read in such a way as to pick up everything a passage says is not easy. Let the children find also titles or topic sentences for each paragraph. They will sometimes find a paragraph is about more than one topic. The selection of titles means real thought. For more about reading and paragraph study see Volume I, ENGLISH. The children should only copy from the board when they are learning to spell words, or when the sentence on the board has been composed by themselves.

Sequence

The topics chosen in connection with the above syllabus (see coming chapters for these topics) are such that the teacher can show the interrelation of new work with old. She can from time to time draw attention to the connection between the new topic and the old, a most valuable form of revision. The interrelation of new work with old is essen-

tial for good history teaching. There must not only be sequence but unity.

Children should, too, as far as possible understand what they are going to do and why; they can build up a syllabus in the form of a panorama book (Fig. 1a). The panorama book also forms a time chart, the first simple time chart without dates. It shows merely the order of events, events that happened before the birth of Christ and after. Later on, dates are added. Later time-lines are used (Fig. 1b). These lines are drawn on the black-board, or on paper. When drawn on paper, the panorama book can again be used if necessary. Along these measured lines the children arrange the names of people or events in the right order. Where the histories of two countries are parallel in time, one time-line may be placed on top of another. Through the panorama time chart and time-line, the children are able to have the topics of all earlier work well in view. As they go up the school they add to their charts.

A large class panorama book may be made, the whole class working over it, selecting or drawing pictures, writing sentences, etc., in addition to the small ones each child makes for himself. The panorama books may be joined each term to form one for the year's work. This should be carried by the child at the end of the year up to his new class, and so on. Allusion will be made in the upper class to the work done in the lower class, and the old time-lines or charts produced when needed.

The large History Wall Charts I to XIV accompanying this volume make a useful pictorial syllabus that can be used in a number of ways, as the coming chapters show.

THE VALUE OF HISTORY

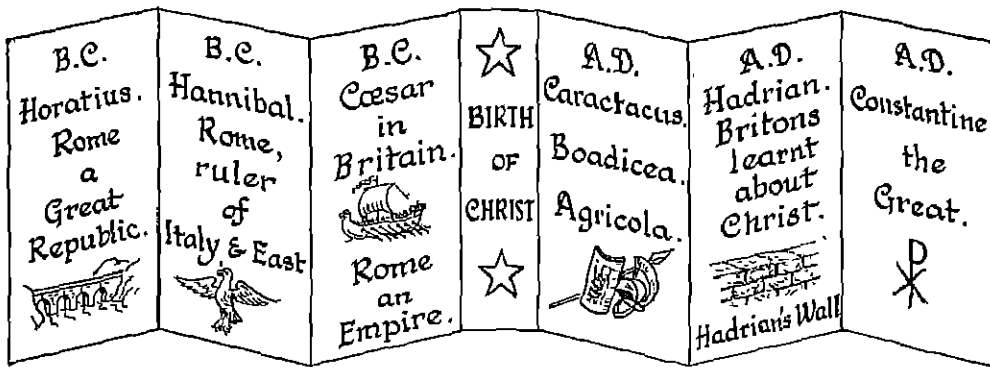


FIG. 1a.—PANORAMA BOOK, THE FIRST SIMPLE TIME CHART

A.D. 400	500	600	700	800	900	1,000	1,100
	St. Patrick. Hengist and Horsa 449	St. Columba. St. Augustine came to Kent 597	Cædmon.	Bede died 735. Charle- magne.	Northmen. King Alfred 871-900	Ethelred the Unready.	William the Conqueror 1066

FIG. 1b.—SIMPLE TIME-LINE.

In addition, there are fourteen smaller charts of ships and also three maps.

References to the above charts throughout the following pages will be as follows: the large charts will be referred to as Chart I, Chart II, and so on; the Ship pictures as Ship No. 1, Ship No. 2, etc., and the maps as Map 1, 2, or 3.

On the actual charts, etc., the word **HISTORY** will appear in the top left corner, in order to differentiate them from the charts in other sections of the work.

Text-books for Children and Teachers

Suitable text-books for the different topics in the syllabus are suggested in the detailed notes on the syllabus in the coming chapters. Let the children have in each class, if necessary, one set of books for the whole class, but there should also be a variety of text-books.

Sets of history books can be used to great advantage; one series often supplements another. Interest is sustained and revision made interesting by using different books. Text-books, too, should be short. The long and heavy book disheartens Junior children. An important point must be made here. When a child is moved to a higher class, he should find there some of the history text-books he used in the lower class. These are needed when the teacher refers to past topics. Children like to refresh their memories with old stories, and children who have been absent in the lower class can fill in gaps in their knowledge. The sight of the books encourages children to remember and connect new work with old. It is a valuable habit for children to form, the habit of looking out for the old in the new. It is more than a habit; it is thought.

Each class should have a little library

of history books. These are mainly English "Reading Books" dealing with historical themes. Children will enjoy the pictures in Quennells' "The Everyday Life Series," in four volumes, from The Old Stone Age to Norman, Viking, and Saxon Times, and in *A History of Everyday Things in England*, Part I (1066-1499). These are published by Batsford. They are very useful books for the teacher.

Books for Teachers

(1) *History of England*, by George M. Trevelyan (Longmans). This book is a source of inspiration. It shows how living and interesting history is. Every teacher will teach the better for reading it.

(2) *Ancient Times: a History of the Early World*, by J. H. Breasted (Ginn & Co.). This book is well illustrated and contains all the details a teacher needs. Two good reliable books that one gets to know well are better than too many superficial books. Both books stress what is vital, so that one does not get lost in a mass of trivial details.

(3) *A History of Britain*, by E. H. Carter and R. A. F. Mears (O.U.P.). This is more in the nature of a good school text-book. It has useful date summaries. Teachers who have forgotten their history will find it useful for reference. It has much suggestive information and details that interest children.

(4) Bede's *Ecclesiastical History of England* (translation published by Dent in Everyman's Library) is a mine of stories for the teacher to read or tell. From this book the children can hear the story of Gregory and the Angels, Edwin and Paulinus, St Cuthbert, etc. The stories are of added interest to the children when they learn about Bede

himself. Adamnan's *Life of St. Columba* gives a wonderful story of life in a Celtic monastery on the island of Iona. Adamnan himself was abbot of this monastery not very long after the death of St. Columba.

(5) Other useful books as sources of stories are Freeman's *Old English History* (Everyman); Scott's *Tales of a Grandfather*, especially for stories of Wallace and Bruce; Froissart's *Chronicles* for The Hundred Years' War and tales of knighthood and chivalry. The Historical Association have a very good library from which books can be borrowed for longer periods than from Free Libraries. Their leaflets also give advice about books and pictures.

Pictures

There are almost enough pictures in this volume and in the charts issued with this volume to cover the syllabus well, give the children good ideas about the wonders of the past, and show the progress of people from simple beginnings, through the ages of progress to early modern times. These pictures may be supplemented if desired by picture postcards from the British Museum. A list of these postcards can be obtained from which the teacher can select those that she needs for any particular purpose. The children sometimes ask for certain pictures in connection with a project; for example, more tools and weapons of the Stone Age. Useful illustrations can also be obtained from the Victoria and Albert Museum; for example, the *Guide to the Bayeux Tapestry* (see Chapter XV). This can be bought through any bookseller. It is most valuable when lessons are given on the Norman Conquest.

If the story of travel and transport is

being taken (see coming chapters and *Projects for the Junior School*, Books I-IV (Hairap), a visit to the Children's Gallery in the Science Museum, South Kensington, should be made by schools that are near. When this is impossible, as it is for most schools, picture postcards, etc., may be obtained from the Director, Science Museum, South Kensington. The most useful postcards are those in monochrome. They are clearer than the coloured. With their help and the pictures and reading matter in this volume, the story of how burdens were transferred from man to sledge, and from sledge to animal; of how the Egyptian thought out clever ways of moving heavy stones, etc. (see Chapter IV), can be happily worked out and followed.

Pictures cut from old history books or advertisements can be used to great advantage in a variety of ways. They can be used for building up time charts; they can be made into reading cards for backward children, and question cards. Allowing children to arrange loose picture cards in proper sequence is a valuable exercise. If they can put pictures of Bede, Charlemagne, and Alfred in the right order, and think of them in the right order, this will be of value in the Secondary School when the children come to consider the part played by each in the revival of learning.

The children themselves should be encouraged to collect picture postcards to illustrate different topics; for example, when they are learning about people or things in the twelfth, thirteenth, and fourteenth centuries, they will enjoy collecting pictures of the beautiful Gothic (Gothic because unlike Roman) cathedrals built during these periods. Collecting pictures of castles,

ruined monasteries, places of interest, and portraits, etc., is also valuable. The use of libraries and local museums both for pictures and books must not be neglected. Further suggestions for pictures are given in the coming chapters where necessary, and in the appendix to GEOGRAPHY, Vol. III.

Handwork and Drawing are useful forms of illustration or expression. Through history an impulse is given to children to construct many things, especially the simple homes of long ago. By reproducing these homes and the various simple products of early industrial art, a child finds expression for his activities and comes into closer sympathy with the people he is studying—but history cannot be taught through handwork. On the other hand, history makes most forms of handwork at school of educational value. Without interpretative matter many forms of handwork are only occupations.

No elaborate models should be attempted, and models need not be necessarily finished. A child who tries to build a pyramid from wooden blocks or "stones" made of Plasticine, although he doesn't succeed, learns something. The making of a pyramid from paper or cardboard is also of value, because the model explains clearly the shape of a square pyramid—the square bottom and four triangular sides. Very few children can understand the shape of a pyramid from a picture. Again, the making of a drawbridge, portcullis, part of the Roman wall to show a parapet, all help to make words and ideas clearer. A simple weaving loom is worth making, to explain *warp, weft, shuttle*, etc. Some simple historical models made from waste material will be found in Toy-

HISTORY

making in School and Home (Harrap).

Children will enjoy building up a class museum by collecting things and making things: flints, for example, can be collected, and pointed, wooden spears and rough clay pots made, etc.

As the children grow older, history can illuminate more and more the craftwork and art of the school, and the activities of the craft teaching (within limits) can be used in the teaching of history. Reference is made to the connection between crafts and history in the coming chapters. An important word of warning must be given here. Museum collections, models, charts, should not be left by the class that is going up for the class that is taking its place. The new class must find empty shelves and even walls, so that they can have the joy of filling them. At the end of the year the models, etc., can be wisely distributed to hospitals, some may go up with the children for reference and comparison. The new work needs to be connected with the old. But models and charts should rarely if ever be handed on from one class to another. Wise inspectors will understand the value of empty museums and absence of charts, etc., without explanations.

Projects in any part of a school need careful handling. They may be spectacular without being of great benefit to the majority of the children. Very often the most spectacular projects are the result of the hard work of a few gifted children. This is always the danger with class projects. It is best sometimes for the gifted few to let off steam on a project of their own, while the plodders and slower type of children work at another. Projects are best handled that arise of themselves. Chil-

dren who draw houses of the cave-men and the Egyptians begin to think they would like to draw houses through the ages up to the present day and make models of them. The result is often interesting panorama books showing "Homes through the Ages."

They find the cave home was lit by the fire or a torch; they decide to find out all the ways there were of "Lighting the Home through the Ages." They keep their eyes open and their ears open for any finds as they listen to lessons or look at pictures. It is better for children to find and arrange the ways of lighting a home, as far as possible, for themselves, rather than give them a page of pictures telling the story. They should of course be given certain pictures if really necessary; and with dull or backward children it may be necessary to show them a series of pictures that tell a story of development and let them try to tell the story. The wise teacher adapts her methods to her children. No method is *always* right.

As the children work through the syllabus they will discover for themselves projects that involve drawings (or models) that can be put together to tell a continuous story, like their "Story of Homes." Here are some. (1) Telling the Time through the Ages. After the shadow-sticks or sundials of Egypt and Babylonia and the water-clocks of Rome, children are often at a standstill. They will be much pleased to be told the name of a book they can consult. They look in *Projects for the Junior School*, Book III, and find the sand-glass or hour-glass was first used about A.D. 330. They add this to their fileze or booklet as well as other interesting information they find; for example, when clocks were first made

THE VALUE OF HISTORY

in England, and watches, etc. Allowing children to find interesting facts for themselves helps them to use books and read for information. (2) The Story of the Calendar—a difficult project, but worth while. (3) The Story of Writing, and paper, ink, and pens. (4) Numbers through the Ages, very interesting to children. (5) The Story of Books—see last chapter. (6) Warming the House and Cooking. (7) Transport—sledges, rollers, pack-horses, camels, etc. (8) The Story of Wheels and Wheeled Transport. (9) Wheels of Industry, that is, wheels that help work—the potter's wheel, the hand-mill for grinding corn, the lathe, the water-wheel, etc. (10) What Makes the Wheels Go. This is of great interest to children. They eagerly think of the hands and feet of men, animals, water, etc., and make drawings. (11) Boats and Ships through the Ages (see Ships, Nos. 1-14). (12) The Story of Roads from track-ways worn by animals to the roads of Macadam (Chart XIV). (13) Patterns through the Ages. Very interesting work can be done with this project. The children may choose the topic that interests them most, but some topics or projects should be class ones. A very popular project such as "Boats and Ships of all Kinds" may well be a class project. There may also be group projects, and some individual ones. One period a week or fortnight may be set aside for the children to discuss what they are doing, show their work, and tell about their finds. The children will find help (but not too much) in carrying out all these projects in *Projects for the Junior School*, Books I-IV (Harrap).

The above projects are valuable for securing unity. The history syllabus has continuity, but continuity does not

always mean unity. The children may still see each theme as something to itself and not to be linked up with anything else. The above projects suggest links and offer ways of revision. When the children, for example, see the water-wheel for grinding corn in the picture of the Benedictine monastery, Chart XII, they add it to their booklet called "Wheels of Industry," where they already have an Egyptian potter's wheel, and a hand-mill of the Celts. Their thoughts are thus taken back to their past work. See Chapter XVII especially for the linking-up of present work with back work.

Moral Training and History

History is the study of man, and the study of man is primarily a study of morals—of conduct. Moral ideas spring up out of experiences with persons either in real life or in the books one reads. Perhaps the richest source of moral stimulus is the lives of great men and women; for example, St. Columba, Bede, up to heroes and heroines of today, because these stories lead one into the immediate presence of men and women whose deeds stir up one's moral nature. Teachers do well to remember this. Again, the stories of the men of the Stone Age and the difficulties they overcame, and their descendants, as they struggled on towards a higher civilization, induces in children a just pride of manhood, and makes them know and understand that man has been given unique gifts and marvellous creative powers. Through history children can learn to sympathize with what is great and good and hate what is base. "History is a voice forever sounding across the centuries the laws of right and wrong."

CHAPTER TWO

THE STONE AGE

CHILDREN enjoy hearing about the first simple homes of long ago, and how we think men learnt to make and use tools, to light a fire, cook, weave, make pots, and grow crops, etc. Children of seven and eight are especially interested in the things they themselves are doing and in the things around them. They themselves are learning to read, count, measure, draw, sew, etc., and they like to hear how men learnt to do these things, as well as many others belonging to their own daily life.

Chart I may be pinned up for the children to look at and talk about before a lesson on the Men of the Stone Age is given, or it can be pinned up after the lesson. It is wise to vary one's method; sometimes it may be more effective to show a picture after the lesson, and notice the points the pictures make clearer to the children.

Lesson Material for the Stone Age

Thousands and thousands of years ago people had none of the things to make them comfortable that we have today—useful tools, pretty rooms and houses, furniture, a variety of food, good clothes and books. They had to learn how to use the things they saw lying about them, stones and wood. They could not write down the things they learnt. We learn a great many things from reading books, but there was a time "before books were made."

The people of those times had to learn by trying out everything for themselves, and by telling each other.

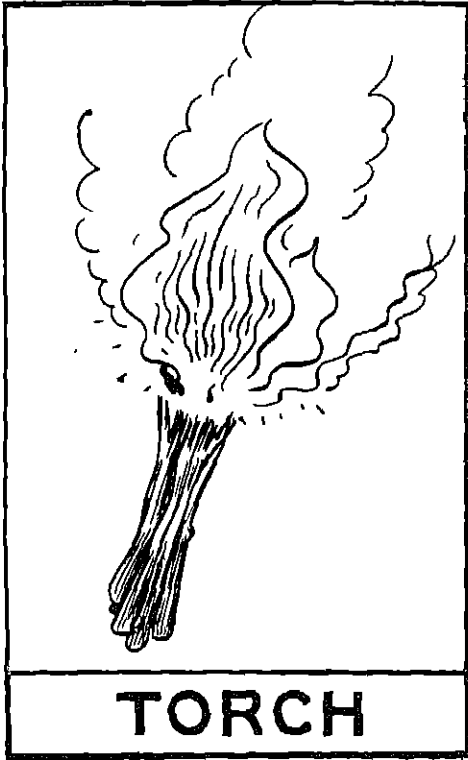
THE FIRST HOME: A CAVE

As they did not know how to build houses, they used caves to shelter in from the cold or wet. Among the pictures (Chart I) you can see a cave, and man's greatest friend, Fire. We do not know how long men lived on the earth before they began to use fire. Perhaps they first saw fire when lightning struck a tree, or during some hot day when dry grasses or bushes caught fire. Then they learnt how to carry it about on a *torch* (Fig. 2). At first they had to be very careful never to let the fire go out, as they did not know how to light a fresh fire. What do we do if our fire goes out?

It was their greatest help because it cooked their food, kept them warm, and above all protected their caves from the bear, the long-toothed tiger, and other beasts. In Chart I you can see the first clothes worn by men—the skins of animals tied on with strips of skin.

THE FIRST TOOLS AND WEAPONS

These were made from the stones they saw lying about. By breaking some stones they got a sharp edge that would cut. They soon found the best stone to use, a very hard stone that we call flint. By using one stone as a ham-



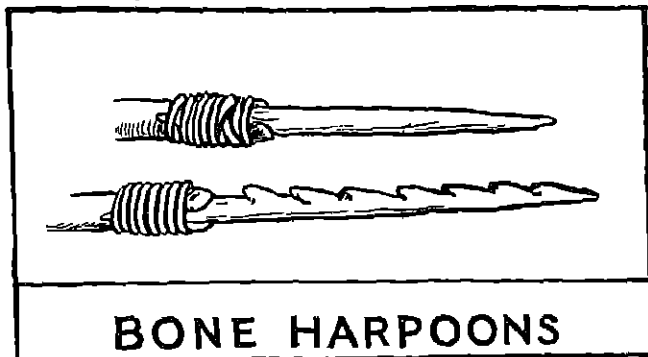
TORCH

Fig 2 —PICTURE WORD-CARD

mer they found out how to shape a piece of flint, and how to sharpen it by chipping off the edges. Have you found among the pictures a stone tool called a hand-axe? It is a kind of knife. We think the heavy end was held in the hand and the pointed end with its sharp edges was used for cutting. They used these "knives" for cutting up their meat, for cutting and shaping skins to make clothing, for scraping and cleaning skins or bones, for digging up roots, cutting branches of sticks, and shaping sticks. Pointed sticks were their first *spears*. They

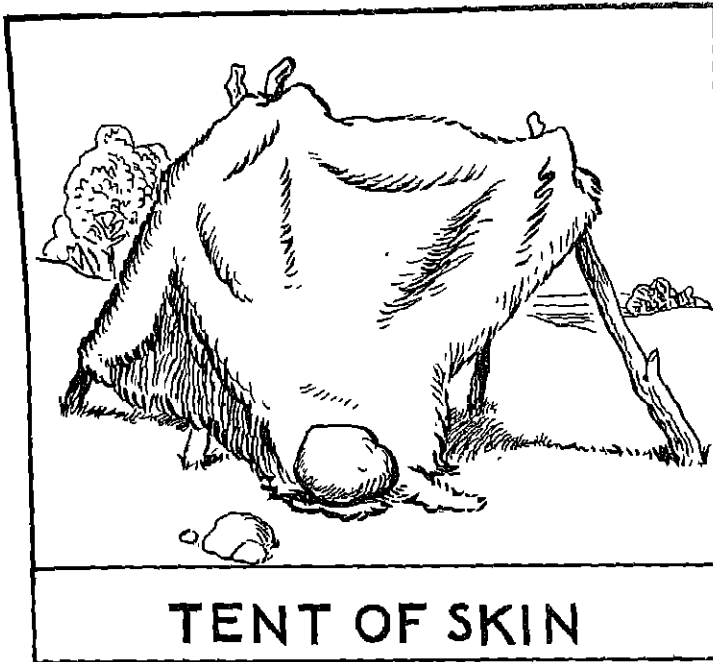
made the stones different shapes for different purposes. Some stones used for scrapers were oval in shape. They made harpoons of bone for spearing fish (Fig. 3). As the years went on they made better and better tools and weapons. They fixed their stone axes in wooden handles; formed flint chips into sharp flakes, and with these they made sharp hard points to their wooden spears, and arrow heads. And as the years passed they learnt how to rub and grind the stone to smooth and polish it.

Perhaps in making his stone tools and weapons, man learnt how to make fire. He may have struck a piece of flint against an iron stone (a stone that contains iron) and noticed the sparks. If these sparks fell on something very dry, it was possible to make a fire. Among the pictures you can find one of a man trying to make sparks. He is knocking a piece of flint on an iron stone. We know what the stone tools were like in the long-ago days before history, when there were no books, because they have been found buried deep in the earth in caves and other places. Hundreds of hand-axes, scrapers, spear heads, arrow heads, hammers, etc., have been found. This long-ago period of history when stone



BONE HARPOONS

Fig 3 —PICTURE WORD-CARD



TENT OF SKIN

Fig. 4.—PICTURE WORD-CARD

tools were used is known as the *Stone Age*.

Food

At first, when the cave-men had no weapons, they must have lived on roots, berries, fruit like the crab-apple and nuts. If they found honey stored by the bees, it must have been a great treat. They soon learnt to throw stones so well that they could hunt and kill small animals for food. Then when they had better weapons, such as spears and arrows, they were able to hunt larger animals and eat more meat. They made traps, too, for animals, and caught fish with their spears. The cave-men *were hunters*, and got their food by hunting. Perhaps you can think of other things good to eat that they might have found. When hunting they often had to travel long distances, so

they learnt how to make rough tents from the skins of animals (Fig. 4).

This tent will remind you of the Eskimo's summer tent. They also made rough shelters or break-winds from a few broken branches stuck in the ground and intertwined with rushes, grass, or other branches. The wind-break, something to protect them from the wind, and the skin tent were the *first houses built*

by man. The next step was to make two break-winds and lean them together. This was more like a hut.

THE FIRST WEAVING

Perhaps through making shelters man first learned how to weave. Huts were woven of reeds (see Chapter III). On Chart I you can see how branches have been stuck in the ground and a long creeper woven in and out. Then they learnt how to weave rushes or strips of bark to make rough baskets in which they could carry nuts or roots home to their caves. You will learn about weaving in the handwork lessons.

THE FIRST PICTURES

The cave-men knew how to draw. They have left wonderful pictures on the walls of their caves of the animals

they hunted. Through these pictures we know what some of the creatures were like that lived thousands of years ago. The largest animal we call a *mammoth*. The name *mammoth* means large. It was like an elephant (see Chart I) but bigger, with a shaggy coat and long curved tusks. There were tigers, too, with long teeth, and cave bears, lions, bulls, and deer. All these animals, especially bulls and deer, have been found painted or carved on the walls of caves and on pieces of bone and ivory. (The tusks of the mammoth were made of ivory, as are the tusks of elephants today.)

The cave-men's drawings were very large and bold. The outline was first cut in the rock, and the colours—red, yellow, brown, and black—added. Partly burnt sticks made black lines. They were the first pencils. Red, yellow, and brown were made from coloured earths. These earths were mixed with oils or fats.

THE FIRST BOATS: A LOG, A RAFT, A DUG-OUT

On Chart I you can see how men may have first used a log as a boat. Logs were useful when crossing lakes or small rivers. But they were not much use in wide, swift rivers or against a strong current. They were always liable to turn over if a man leaned to one side, because they were round. Then someone thought of tying two logs together with strips of skin. This was much steadier. Then several logs

were tied together to make a *raft*. Later, logs were hollowed out by cutting or burning. This made a kind of long canoe called a *dug-out* (Fig. 5), which is still used in some parts of the world today. In a raft or a dug-out men could go fishing.

THE FIRST POTS

It was a long time before the men of the Stone Age learnt how to make jars, pots, and dishes of clay. Their hands (cupped hands) must have been the first cups. They may have used shells if they were near the seashore. When they became clever at making things of stone, they hollowed out pieces of stone to hold water. Small pieces of stone hollowed out and filled with melted fat formed the first lamps (Fig. 6). In this melted fat or oil they put dried moss, which they lit when it

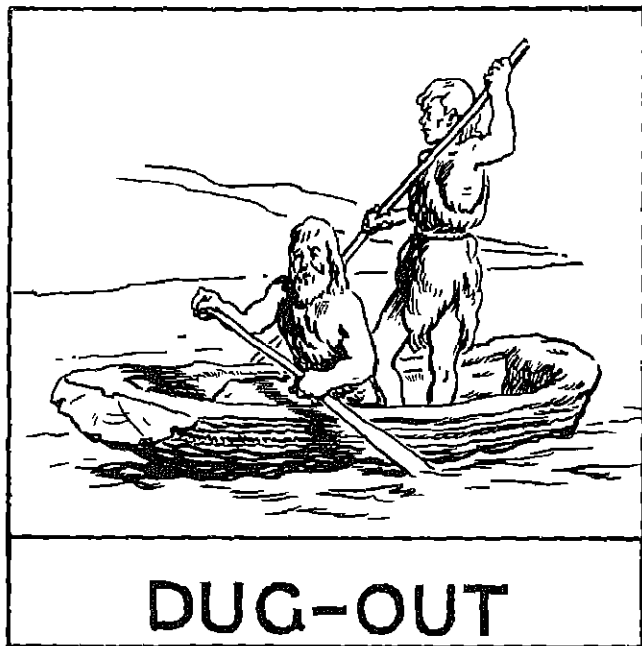


Fig. 5 — PICTURE WORD-CARD

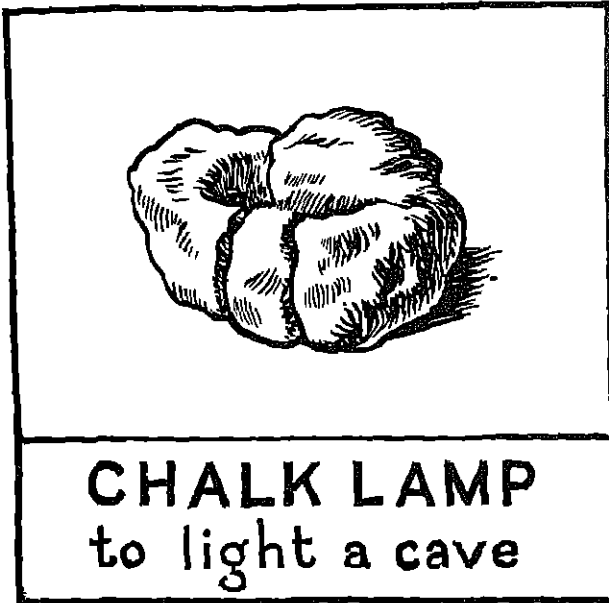


Fig 6.—PICTURE WORD-CARD.

was dark in their caves. They may have tried to carry water to their caves in tightly woven baskets smeared outside with mud or clay. Then perhaps they lined a basket with clay; when the clay dried they had a clay pot. They burnt away the basket, for it was no longer needed. Perhaps by doing this they found the fire made the clay harder and stronger. Later they shaped pots of different kinds with their hands. They allowed them a few hours for hardening, then the pots were placed mouth downwards on the ground and a bonfire of brushwood made all around them. When the fire had burnt out and the pots cooled, they were ready for use. Many pots must have been broken before the best way of making them was found out. This was an important discovery. Jars of water could be kept at home, and they had more ways of cooking food. They could boil as well as roast it. Roots and leaves, the first

vegetables, could also be boiled.

THE FIRST PATTERNS

With the coming of weaving and pottery, patterns began. When you weave you begin to make a pattern at once, as you will see in the handwork lessons. The first patterns on pots were lines scratched on the damp clay with a stick, or dents made with the finger or finger-nail. Look at the pictures of some of the first patterns. Old pots have been found buried deep in the ground. The pictures and patterns on them help to tell us something about

these people who lived before history began.

These people were the first to do many things. They learnt many things that have helped us today; above all, they made the first homes. They are called *primitive* people, which means that they were the *first* people, as *primitive* means first. You go to a *primary* school, the *first* school where you begin to learn about many things.

From the above the children will realize that slowly the cave-men changed their way of life. If desired, the children can be told that the time when men lived in caves and used *rough* stone tools is called the *Old Stone Age* or *Early Stone Age*, but when they began to use *polished* stone tools and keep flocks and herds the *New Stone Age* began. The next chapter tells about the *New Stone Age*. More information about the *Old Stone Age*, if needed, will be found in *Queen*

nells' *Everyday Life in the Old Stone Age*, but not too much time should be spent over it, as there is so much ground to cover.

Activities on the Part of the Children

(1) The children take it in turn to tell a story or make up some good sentences about each picture on Chart I. Backward readers should have their sentences made into reading-books. They enjoy making their own "Reading Books" and illustrating them.

(2) Encourage them to study the pictures on Chart I carefully for a given number of days. Then one day let them see how many things they can draw from memory. A sentence or sentences should be written under each drawing.

(3) Easy tests on the pictures and lesson material; for example, write the names of three animals that the cave-men feared. Write the names of eight foods that the cave-men could find. Write the names of four tools or weapons that they made from stone. How is the man in the picture making fire?

Copy and complete these sentences: The time when men used stone tools is called —. The best friend of the cave-men was —. Their clothes were made of —. Their tools were made of a hard stone called —. They first saw fire when —.

(4) *History Word Books*.—Let the children begin to make their own little dictionaries for each history topic. They can use the page of an exercise book for each lesson or topic, but they much appreciate making separate little booklets. These booklets are to be self-help booklets, for the child is making them to help himself to spell and

understand words. This idea appeals to children. The first booklet will be, "A History Word Book for the Cave-men." The children choose a pattern from those used in the Stone Age period (Chart I) to decorate their cover. If possible, the words should be arranged in alphabetical order, but this is often asking too much and sometimes spoils a child's zeal to enter words. Where they cannot explain words easily, pictures are drawn. Here are the kind of entries the children should be encouraged to make: *Flint*, a very hard stone; *pottery*, pots made of clay; *weapons*, things used for hunting or fighting; *torch*, burning wood that is carried about; *Stone Age*, the time or age when people used stone for tools and weapons; *Age*, a very long time or period of time; *dug-out*, a hollowed-out log used as a boat; *mammoth*, a very large animal that lived in the Stone Age, something like an elephant; *to polish*, to make smooth; *primitive*, first, early, simple, primary schools, first schools. For the word *pattern*, the children draw a pattern. Words are added by degrees as the children find ones they cannot spell or forget the meaning of, etc.

(5) Making a *Booklet about the Cave-men*. The children summarize their knowledge by each making a booklet about the cave-men. These will contain pictures and sentences. This again is a self-help book to help them to remember what they learn. It can be used for revision and as a text-book. Some of the best books can go in a little library of home-made books.

(6) Handwork and drawing. The children try to do some of the things the cave-men did. They find sharp pieces of stone that might do for tools,

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heavy pieces of stone for hammers, etc. If there are chalk hills near, the children will be able to find pieces of flint. Modelling pots and dishes, etc., of clay or Plasticine is of great value. Patterns are made on them with little sticks, perhaps a match-stick, and the finger.

Plaiting and weaving will be done in the handwork period. Children enjoy making a History Museum and putting in examples of flints, weaving, pottery, etc. Each piece of work or each exhibit has a card beside it explaining it. The cave-men drew boldly the animals they knew best. "We should be able to draw well the things we see most often if we look at them as carefully as the hunters of long ago did." The children, using large sheets of paper and black crayons, try to draw bold pictures of a cat or some animal they know and like, a pet rabbit or dog. Afterwards some colour may be added. Very good results can often be obtained by encouraging children to imitate the cave-men!

DRAMATIZATION

The children dramatize little scenes from the life of the cave people: Hunters returning to the cave with a deer. The fire goes out! Painting a picture on the walls of a cave. Finding a honeycomb and bringing it home. Making a raft. Hunting a mammoth!

PROJECTS

One or two of the projects mentioned in Chapter I may be begun; for example, a drawing of a cave can be made for a class album of "Homes of Long Ago," and drawings made of logs, rafts, and dug-outs for the "Story of Boats and Ships." Some children may like to

make models of rafts and dug-outs, and a cave of clay, etc. The best models may go in a class museum.

The story of fire is of great interest to the children. They will want to draw pictures of it. This rhyme may be copied and illustrated:

*A bolt of lightning strikes a tree,
And flames shoot high and higher,
The sparks fell on dead wood and
leaves,
Thus man found warmth and fire.*

If possible, Boy Scouts might demonstrate for little ones how to make a fire in rotten wood by friction, and by using flint and steel. Read to them the very useful story of "How Fire is Stored in Wood and Stone" in *A Tale in Everything* (London University Press). Boys in particular will enjoy making a booklet telling all they know about fire with the help of *A Tale in Everything* and *Projects for the Junior School*, Books I-IV (Harrap). The torch and the lamp carved out of chalk (Figs. 2 and 6) may be drawn for a booklet about "Lighting the Home through the Ages."

THE STORY OF KNIVES

How did the cave-men make a sharp hand-axe or knife? Ask the children if they have ever seen anyone sharpen a knife or an axe. How was it done? The children may attempt to polish a small piece of stone with a whetstone. By grinding and polishing stone, sharper tools were made. How did sharp tools make life more comfortable?

The children need not use a textbook for the first term's work or first

THE STONE AGE

half-year's work. They will make their own reading-books, but whenever possible selected pages or passages from books should be given them to read. This is a great delight, and a desire

soon arises for a book of their own to read. Chapter I, "Homes of Long Ago," in *Projects for the Junior School*, Book II, is a useful chapter for children to read and suggests many things to do

CHAPTER THREE

THE NEW STONE AGE

The New Stone Age

AS time passed on, the men of the Stone Age learnt how to make friends with animals, the dog, the ox, the sheep and goats. Thus, instead of being only hunters, they became *herdsmen* or *shepherds* (Fig. 7). They generally led a wandering life because they had to find fresh pasture for their flocks and herds. Perhaps one day as they wandered along through some tall grass, they pulled the heads of this grass and nibbled its hard seeds. They found them good and began to collect the seeds or grains. In this way wheat and barley were discovered. We know that these grass heads—wheat and barley as we call them—were known to men long before history began. (The children may be interested to know that wheat grew wild on the banks of the rivers Euphrates and Tigris. We do not know any other places where it grew wild.)

Many of the wandering herdsmen settled down in river valleys because here were the two things they needed—water, and grass for pasture for their flocks and herds. Perhaps they carried some seeds of wheat and barley with them and learnt to plant them in places where they did not grow wild. At first they crunched the seeds with their teeth. Then they learnt to grind the seeds between two stones (Fig. 8) and so made flour.

It was a great step forward when men began to clear the ground, dig it over, and plant seeds. Clearing the ground, digging it over, and planting seeds is called *cultivating* the soil. Thus many men now became *cultivators* or *farmers*, and lived a settled life. Many, however, still remained shepherds and led a wandering life.

It was when men settled down in the great river valleys (the Nile, Tigris, Euphrates, and Indus) that they learnt how to write and history began.

The Story of Egypt, where History Began

It is worth while making it quite clear to the children where Egypt is. Let them study the map of Africa as much as they like. Maps are always interesting to children, and the best way to learn about maps is to use them. In the geography lessons, the children have been introduced to maps (see *GEOGRAPHY*, Volume III). It is essential in the Primary School to work the geography and history together wherever possible. In this way the child gets a real understanding of the different regions of the world and the arrangement of land and water. Geography becomes more real to them, and maps mean more because of their association with history.

Let them notice where the Nile begins in the Great Lakes—Lake Victoria, near the Equator. From the mountains

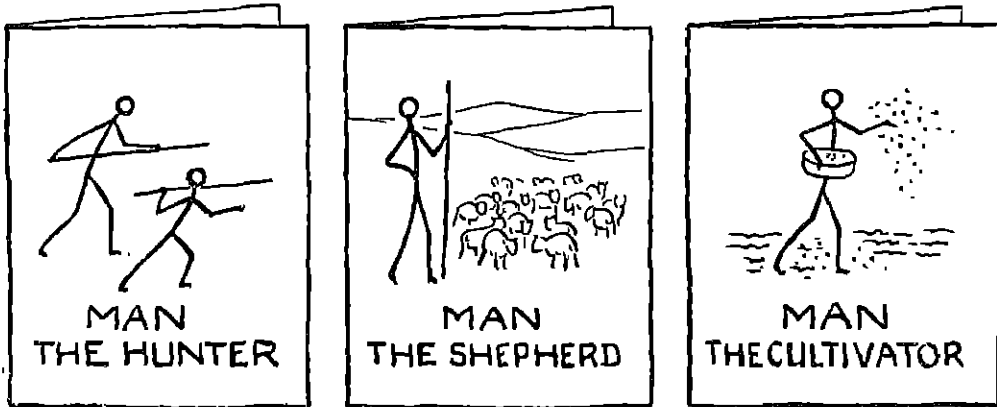


Fig. 7.—HISTORY BOOKLETS FOR CHILDREN TO MAKE.

here the Nile cuts its way between tall cliffs and flows northwards through the desert to the Mediterranean Sea, or Great Sea as it was called very long ago. Six times in its course it is stopped by great rocks around which and over which it dashes in great falls or cataracts. The early people of Egypt did not venture southwards beyond the first cataract.

It is important for children to realize that Ancient Egypt was the *fertile river valley* north of the first cataract, including the *rich triangle* of the *Delta* where the Nile split up into seven streams as it emptied its waters at last into the Great Sea.

On each side of the fertile valley are deserts, the Sahara Desert to the west and the Arabian Desert to the east. Egypt is a strip of flat land, and on each side of the fields rise the rocks of the desert shutting them in. The desert is made up of big rocks, stones, and stretches of sand. Except in the Delta, rain is rarely seen in Egypt or in the deserts around. The children will learn more about the hot deserts in the Scripture and geography lessons.

When the Egyptians first settled in

the Nile Valley, or from whence they came we do not know. Perhaps they wandered from the Euphrates, bringing seeds of wheat and barley with them. First they built huts of reeds plastered with mud. Then they built houses of sun-dried bricks like those on Chart II. The flat roof was made of rushes and branches plastered with mud. As it hardly ever rains in Egypt, there was no danger of the rain soaking through the roof. Few or no windows were needed, because in a sunny land like Egypt enough light came in through the open door. Houses like these can be seen in Egypt today.

The greatest friend of the Egyptians

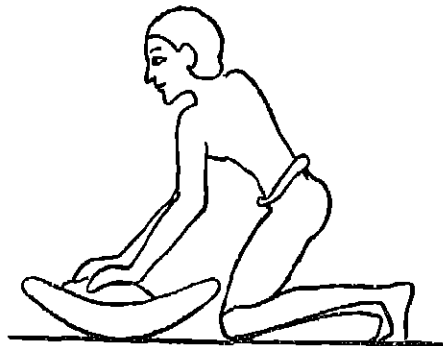


Fig 8—EGYPTIAN WOMAN GRINDING CORN

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was the River Nile. Because there was so little rain in Egypt, it was their only source of water. Far far south in the mountains where the Nile and its streams begin there is much rain every summer. Each year Father Nile brings this rain-water down to flood the fields of Egypt. The Nile begins to rise in July, and July until October are the flood months. When the waters begin to go down, the farmers get very busy planting their seeds in the rich dark mud brought down by the Nile.

The Egyptians learnt how to build canals to store the floodwater and carry it to more distant fields, to dig ditches round their fields and make channels to lead the water from the canals to the ditches, and to storage pools or reservoirs, to be used when the river was low. And they raised the water up the steep banks of the Nile by a clever water-lift called a *shadoof* or *shaduf*. The picture shows how it works (Chart II). There is a long pole with a bucket at one end. This is fastened between two posts or in a forked branch so that it moves up and down. The shorter end is weighted with a piece of Nile mud which balances the weight of the leather bucket filled with water, and helps to lift it. This was the first water-lift, and these shadufs are still used on the banks of the Nile today.

FARMING IN EGYPT LONG AGO (Chart II)

We know a great deal about how farming was done in Egypt long ago, because of the many pictures the Egyptians carved or painted on the walls of their buildings. The processes of growing certain grains need explaining to the children, especially town children. Let them look at Chart II and talk about it freely.

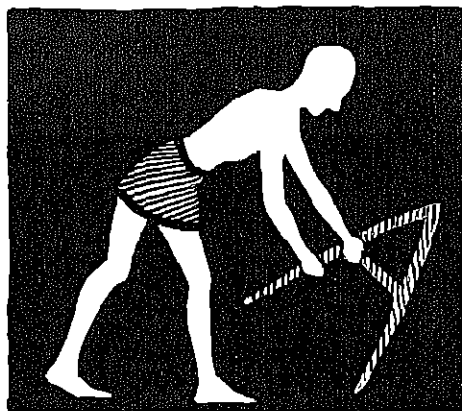


Fig. 9—EGYPTIAN HAND PLOUGH OR HOE.

(1) *Ploughing the Soil* (Fig. 9). The first plough was a hand plough or hoe for breaking up the soil to make it ready for the seeds. Later a plough was pulled by oxen, the driver guiding it and pressing it into the soil. Some lumps were still broken by the hoe, as in the picture. (2) *Sowing*. As the soil was loosened, a man with a basket slung round his neck scattered seeds over it with his hand. Sheep were then driven over the field so that their feet should press the seeds firmly into the soil. (3) *Reaping*. When the wheat was ripe, the farmer cut it with a wooden sickle fitted with sharp pieces of flint to make a cutting edge. The reaper took a handful of stalks in his left hand, and with the sickle in his right cut the stalks, as in Chart II. (4) *Threshing*. When all the ears of wheat were reaped, they were spread out on a hard piece of ground. The farmer fetched his ox and made it tramp, tramp, round and round, over the ears of corn until all the grains were trodden out. (5) *Winnowing*. The grains were then tossed up into the air or fanned to blow away all the husks or chaff. (6) *Grinding the grains*. The

hard grains had now to be ground into flour. This was the work of the woman, and very hard work it was. She spread a handful of grain on a slightly curved stone and crushed it with another stone she held in her hands, as in Fig. 8. This was the very first way of grinding corn. As time went on, better ways were found. The children must keep their eyes open for these "better ways."

In Volume III, GEOGRAPHY, the story of planting and growing of wheat *today* is given. The children can see what a different story it is.

HOW WAYS OF LIFE IMPROVED IN EGYPT

(a) *Clothing and Furniture.*—The Egyptians no longer dressed in skins. They grew a plant that gave them clothing—*flax*. Flax grew wild in many places, and men first used its long strong stalks, or rather the *fibres* in the stalks, to twist into string to make fishing-lines, etc. They could make finer fishing-lines in this way than with strips of skin. Then the women learnt how to twist the fibres into long threads, and weave the threads into cloth called linen. In all the pictures one sees of the Egyptians, they wear white linen kilts or sometimes long white robes, according to the fashion.

Because they no longer had to wander in search of food or clothing, they had more leisure to make beautiful things. They made wooden couches, chairs, and stools decorated with carvings. The chests in which they kept their clothes (these chests took the places of our cupboards or wardrobes) were carved and gaily painted. They made ivory combs, too, beads and jewellery, and of course many pots and

jars. They beautified their red-brown pots by painting pictures on them in black of boats, men, birds, etc. They learned, too, how to make a potter's wheel, to help to shape their clay (Fig. 10).

(b) *The Beginning of Little Kingdoms.*—As they had more possessions, the honest hard-working folk found it necessary to unite so that they could protect themselves from any of the wandering desert bands who sometimes robbed peaceful villages. So two or three villages would join and choose a chieftain or king to lead them in battle if necessary. In this way little kingdoms grew up in the Nile Valley.

(c) *Writing: the First Alphabet and Numerals* (Chart II).—The detailed story of the origin of the alphabet is best left for the older children. But children of the Primary School age are interested in the following points: (1) How the need for writing arose. The need was felt when men began to trade and exchange goods. Farmers began to scratch rough drawings on the mud walls of their houses to help them to remember how much wheat was owing to them in exchange for their flax. Again, a farmer might need to make a note of how much wheat he

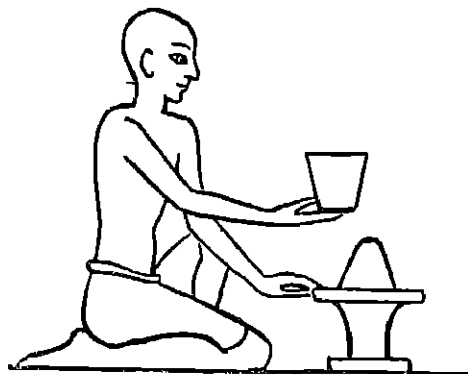


Fig. 10.—EGYPTIAN POTTER AND HIS WHEEL

HISTORY

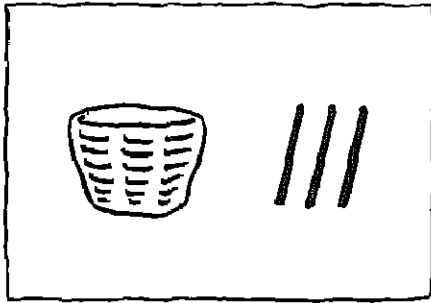
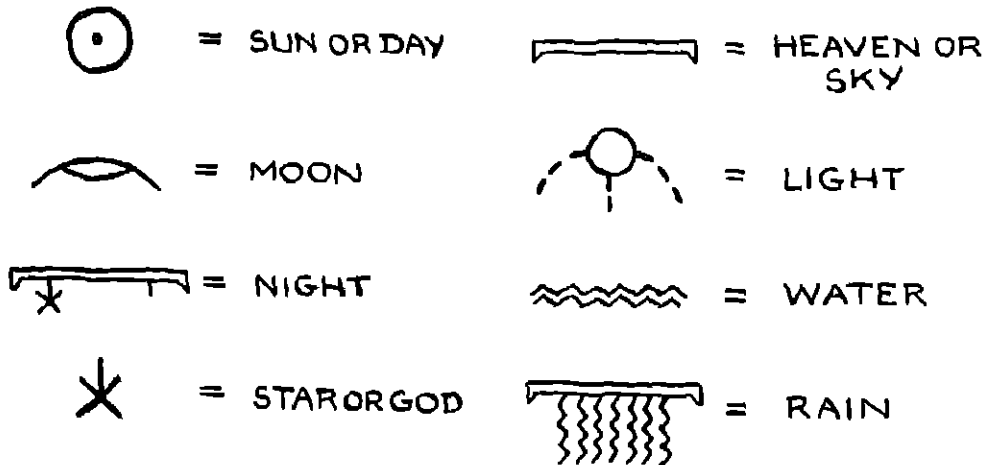


Fig. 11.—THREE MEASURES OF WHEAT

owed a potter who had made some pots for him. The farmer drew a picture of a basket to represent a measure of wheat and beside it straight lines in a row to count the number of measures that were owing (Fig. 11). Farmers, too, had to keep a record of the number of sacks of corn in their granaries. More is said about the beginning of numbers, and how people of long ago exchanged their goods and counted, in *ARITHMETIC*, Volume III. Children can draw the Egyptian numerals (Fig. 15). The hieroglyphic for 100,000, a frog, amuses them. (2) Picture-writing also interests them greatly, and they will like

to copy the simple pictures that stand for words in Fig. 12. They will like to invent some picture-writing. This is all in harmony with the work they are doing in the English lessons, making picture dictionaries, etc. (see Volume I, *ENGLISH*, especially Chapter III and Chapter IX). (3) The Egyptian alphabet, and the first alphabets. Children can copy some of the easier letters (see Chart II). Intelligent children may see what a big step forward an alphabet is. In an alphabet, the signs or letters stand for *sounds* not *words*. We use 26 sounds when we speak, so we need 26 letters. The lessons on Speech Training, Volume I, help children to realize that letters stand for sounds, and if we give each letter its proper sound we can read and spell any word. Some of the Egyptian signs stood for sounds, but some stood for words or syllables. Their signs, too, were like little pictures, and took some time to write.

(d) *Pen, Ink, and Paper*.—As Egyptian writing was so difficult, certain men came to give all their time to



EGYPTIAN PICTURE WRITING

Fig. 12.—THE FIRST WRITING.

it. These men were called *scribes*. They found out that they could make a good ink by thickening water with a little vegetable gum and then mixing in soot from the blackened pots over their fires. Dipping a pointed reed into this mixture, the scribe found he could write very well.

At first the scribe wrote on flat pieces of pottery, bone, and wood. Then he discovered—we do not know when—how to make paper. He made it from a tall grass which grew along the banks of the Nile in swampy places. It grew higher than a man's head. Its straight, bare stem was sometimes six inches broad. It had a feathery top like a brush (see Fig. 13), and was later called by the Greeks *papyrus*. The paper-maker split the papyrus stalk up with a needle into thin strips, of as great a width as possible, and found he could write on it quite well. Desiring a larger sheet, he hit upon the plan of pasting his papyrus strips together with overlapping edges. This gave him a thin sheet. By pasting two such sheets together back to back with the grain crossing at right angles, a strong sheet of pale-yellow paper was made. It was dried under pressure and smoothed with a piece of ivory or a shell. The pages or sheets were not bound into a book as ours are, but pasted together to form a long strip or roll. The last page was pasted on to a thin piece of wood or rolled paper, around which the book was rolled. In reading, the roll (or volume) was held in both hands and unrolled with one, while the other rolled it up (Fig. 14). We still roll up maps in this way. There is a roll in the British Museum that is 136 feet long. Thus arose pens, ink, and paper. All these things came to us from the Egyptians, and paper



Fig. 13.—PAPYRUS AND REED BOAT.

still bears its old name *papyrus* not much changed.

(e) *Counting and Numbers* (Fig. 15).—Children are very interested in how the Egyptians made their figures. Copying the Egyptian numbers and working some sums with them helps children with their arithmetic and gives them added interest.

(f) *Measuring Time*.—The Egyptians very soon found it necessary to measure time. The cave-men and hunters did not trouble much about time, but the Egyptians had to have a time for sowing and a time for reaping. It was important to know about when the Nile would begin to rise. Like all early people, they used sunrise and sunset, and the time from one new moon to another, as rough measures. To measure the time of the day, they used a shadow-stick, the oldest clock in the

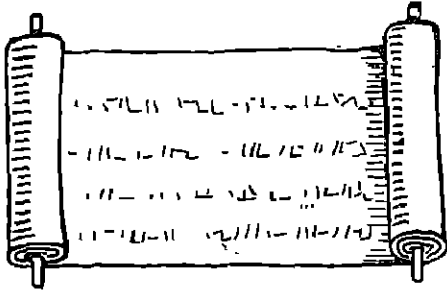


Fig. 14.—FIRST BOOK—A ROLL OF PAPYRUS.

world. By studying the path of the sun, they made a year of 365 days, made up of twelve months. A month was the time between two full moons. Later they decided not to use the moon to measure the length of the month, but to have twelve months of 30 days each, and at the end of the year to have five feast days or holidays to make up the 365 days. Their year was also divided into three seasons: (1) the flood, (2) the growing of the seeds, (3) the harvest. The Egyptians' New Year's Day was the beginning of the time of the flood, about the 20th of July.

This useful calendar was thought out 4,241 years *before Christ was born*. This is the oldest recorded date in history. We number our years backwards and forwards from the year when Christ was born (see Chapter XI, Fig. 48). Thus we say the first calendar was made 4,241 years before the birth of Christ, or 4241 B.C., and we live 1,949 years after the birth of Christ.

Now the Egyptians had no one great event from which to number their years. In order to be able to talk about a year when it was past, they gave a name to each year, calling it

after some important event, as, the Year of the Great Flood, the Year of Fighting, the Year of Bad Harvests, and so on. Lists of Year Names were kept. They were really lists of important events and formed a kind of history book.

Later the Egyptians found it easier to number the years of each king's reign. Then they could say an event happened in the first year of King So-and-so's reign, or in the fifth year of King So-and-so. Thus they had lists of kings for many hundreds of years.

From this it can be clearly seen that *written history* began with the Egyptians.

The Stone Age came to an end about 4000 B.C., when some Egyptian adventurers travelling afar in the sands of the Sinai Desert found in the embers of their camp fire glittering beads like gold. They soon found this "gold" came from stones, copper stones or copper ore. When the stones were heated, the copper in them melted. Thus copper was discovered. They

I	II	III	IIII	IIIII	IIIIII
1	2	3	4	5	6
IIII IIII	IIII IIII	IIII IIII IIII	II		
7	8	9	10		
C	D	L	X		
100	1,000	10,000	100,000		
C	D D D D D	II II IIII			
D	D D D D D	II II IIII			
1948					

Fig 15.—EGYPTIAN NUMERALS.

found it very easy to shape the copper when it was hot, but when it was cold it was so hard that it would break stone. They were now able to make much stronger and better knives, axes, sickles, spears, etc., than they could from stone. So the Age of Metal began.

Activities on the Part of the Children HANDWORK

Making a model of a shaduf, using Plasticine for the river bank, "posts" of cardboard for supports or a forked branch, cane for the pole, etc., Chart II. Thinking out this model will help the children to understand a shaduf. Making a model of a rolled book or volume (Fig. 14). The children divide their strip into columns and write sentences about Egypt in it.

TELLING THE TIME

The children put up a shadow-stick in the garden and find out what the shadow tells them (see Volume III, GEOGRAPHY). From cardboard and wood they may be able to make the shadow-clock of Ancient Egypt (Fig. 16), the oldest clock now known to exist. The crosspiece on the left was turned towards the east at sunrise. A shadow was cast on the strip, which was marked to show six hours. The later the morning, the closer the shadow came to the crosspiece. At noon the shadow did not show at all on the time-stick. Notice that the marks were not made an equal distance apart. That was because the shadows kept moving slower and slower until noon. At the middle of each day, the clock was turned around so as to face west. The shadow then kept getting farther from the crosspiece until sunset, and moved

faster and faster. See *Projects for the Junior School*, Books I-IV, Chapter VII (Harraap).

BOATS ON THE NILE (Fig. 13 and Ship 1)

The children draw pictures and write notes about boats on the Nile to add to their book of Ships. Trees were very scarce in Egypt, so the Egyptians made their rafts of bundles of reeds tied together instead of logs. They called their raft a "Binding." Then a clever man made a boat of reeds like the boat in Fig. 13. He copied the shape of the water-birds and fish. His boat was also called a "Binding" because the reeds were bound together with thongs. When the Egyptians built boats of wood (Ship 1), they still copied the shape of their reed boats.

MAKING BOOKLETS

- (1) Pattern booklets in which children draw the characteristic patterns of the different people they read about. Let them study the lotus pattern (Chart II). The lotus, the water-lily of the Nile, varied in colour; some were white, and some blue or pink. The Egyptians loved to copy them and carve them on their columns (see the top of the columns on Chart II). The children may paint their design blue and pink (the petals), green (the sepals), blue (the water).
- (2) Booklets about hunters, herdsmen, and cultivators (Fig. 7).
- (3) Booklets about farming in Egypt

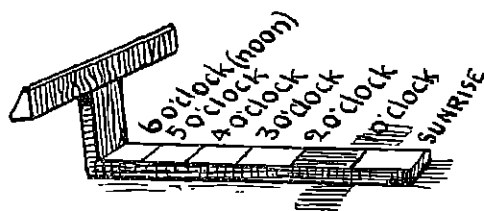


Fig. 16—A SHADOW-CLOCK, THE OLDEST KNOWN
CLOCK

HISTORY

(Chart II) helps them. (4) Children especially like making booklets about picture-writing. They will find help in *Projects for the Junior School*, Book I, Chapter X (Harrap). In the same booklet they can put the Egyptian numbers. The children write, in Egyptian figures, their age, the day of the month, the year in which they are living, etc. (5) Some children may like to begin a picture frieze of Clothes through the Ages—pictures of cave-men in skins, Egyptians in linen kilts, and so on. (6) The story of weaving.

READING

The children should now be able to do some reading for themselves and answer questions on their reading. Let them read some sections about the Egyptians in Book I, *People of Long Ago*, Headway Histories (University of London Press). This reading can be done in the reading lesson (see Volume I).

DRAMATIZATION

The children dramatize the story of bread from the ploughing and sowing of the wheat to baking bread (see Volume III, GEOGRAPHY).

QUESTIONS OR QUIZZES

These should follow most of the topics, and are not mentioned again at the end of the topics. Let the children always supply some questions. Here are some examples: Where is Egypt? Where does the Nile begin? Into what Great Sea does it flow? Why is the story of the Egyptians the first story in *History*? What food crop did the Egyptians grow? (Remind the children that corn is the general name for wheat, barley, oats, rye, and any grass seeds that are eaten. Corn in Egypt generally meant wheat.) What crop did they grow for clothing? How did the Nile help the Egyptians? What is a shaduf? etc.

CHAPTER FOUR

SOME FAMOUS KINGS OF EGYPT AND A QUEEN

THERE is plenty of material here for both slow and quick children. (See Chart II, and Ship 1.)

The Story of the First Pharaoh

We have now come to the Age of Metal in Egypt. Men were making far better tools and weapons of copper than they had ever made of stone. The little village kingdoms had gone and in their place were two large kingdoms—to the north was Lower Egypt, the rich green delta of the Nile; to the south was Upper Egypt, the long narrow valley of the river, reaching from the plains of the Delta to the lands of the wild black people around the First Cataract.

About 3,400 years before Christ was born, or 3400 B.C., Menes, the Fighter, King of the Southlands, marched into the Delta and conquered the Northern Kingdom. So the two lands were united, and Menes was the first king to wear both the white crown of the Southland, a tall and bottle-shaped crown, and the red crown of the Northland. The red crown went around the white crown. It was tall at the back and low in front (Chart II).

When he had united Upper and Lower Egypt, he built a capital midway between the Two Lands, near the modern city of Cairo. It was a new and beautiful capital called in those days the

"White Wall," but later known as Memphis (Map 1). Its houses of white-washed bricks were gay with painted pillars, and in the gardens were flowers and bushes (Fig. 19). Inside they were beautifully furnished with linen curtains over the open doorways, carved couches and stools, chests of inlaid ebony, and lovely jars and bowls.

When Menes walked out in state, he wore his double crown. To his simple white linen kilt was fastened a lion's tail as another sign of his royal power. Before him walked four standard-bearers, and after him came his scribe, fan-bearers, and servants, one carrying his sandals. When the people saw him, they thought he was so high above them that they dared not breathe his name. They felt that they would do him more honour by mentioning only his palace! So they called the king and his court the "Great House," which in the Egyptian language is *Pero*, or Pharaoh, and that is how the kings of Egypt came to be called the Pharaohs.

THE PYRAMID BUILDERS ABOUT 3000 TO
2500 B.C.

These were the Pharaohs who built the great stone pyramids which may be seen at Gizeh, near Cairo, today. They are the most wonderful stone buildings in the world, and perhaps the oldest. The largest one, the Great Pyramid,

was built by King Khufu for his tomb. All the pyramids were built for tombs. The people of Egypt believed that the soul never dies, so they were not afraid to think about death. Their tombs were called "Houses of Living for Ever," and they built them far more carefully than their houses. The walls were covered with paintings of life in Egypt.

Khufu planned to build at Gizeh the largest pyramid ever made. First a great square platform was built, one side facing north, one east, another south, and the fourth side west. Each side was 755 feet long. On this platform the pyramid was built higher and higher of great blocks of limestone, so that the four sides sloped to a point about 500 feet above the ground. The priests said that Ra the Sun-god would touch its point at sunrise and sunset. The pyramid is a symbol sacred to the sun-god.

The best way to help children to understand the shape of the pyramid is to let them make a model of it from stiff paper or from clay or Plasticine (Fig. 18).

King Khufu gathered together a hundred thousand workers to build his

pyramid; 2,300,000 blocks of stone were needed, and each stone weighed two and a half tons. These stones were cut from the rocks out on the edge of the desert, and they had to be dragged on sledges to Gizeh. Fig. 20 shows how logs or rollers were put under the sledge, so that it could be moved more easily. These rollers were the beginning of wheels. As there were no machines to lift the stones in place, the workmen made sloping hills of bricks to lean against the pyramid as it got higher and higher. The stones had to be dragged up these slopes. The Egyptians must have been skilful workers to cut, shape, and smooth the stones so that they fitted together so exactly. Careful measurements were needed. The pyramid was begun about 2900 B.C. and took, it is said, twenty years to build. Fig. 17 shows what the pyramid was like inside. The rooms inside seem small because of the huge size of the pyramid. All sorts of treasures were buried with the kings, and lovely pictures of life on a great estate—men ploughing, the lord in his boat on the river—were painted on the walls of the tombs. It is from these paintings that we learn so much about the Egyptians.

A long time after the building of the pyramids, about 1800 B.C., the Egyptians were conquered by wandering shepherd tribes from Arabia and Syria called Hyksos or Shepherd Kings. It was they who brought the horse from Asia into Egypt. After the introduction of the horse, the Pharaohs rode in chariots (Chart II). It was during the time of the Shepherd Kings (1800–1600) that Joseph was sold by his jealous

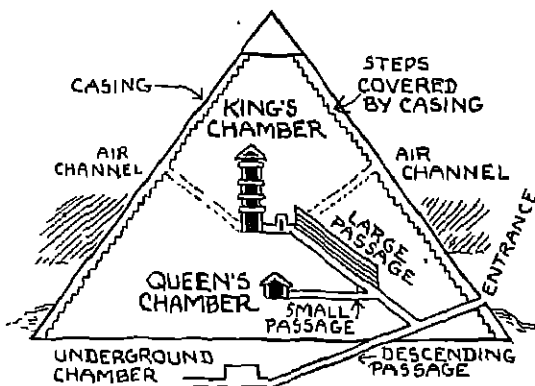


Fig. 17.—SECTION SHOWING INSIDE OF GREAT PYRAMID.

SOME FAMOUS KINGS OF EGYPT

brothers to merchants who brought him to Egypt.

One of the most interesting rulers of Egypt was Queen Hatshepsut, or Hata-su, the first great woman in history. She began to reign about 1501 B.C. Thebes was now the capital of Egypt, and in the cliffs to the west of Thebes the Queen began to build her beautiful temple and tomb. Three rows of pearl-coloured pillars rose up in three terraces against the pale-gold background of the cliffs.

While the temple was being built, the Queen planned to send more ships to the far-off land of Punt (Somaliland) in the south, to bring back incense trees. The Egyptians had been building sea-going ships of wood for some time, and these ships had sailed in the Mediterranean to the island of Crete and the shores of Canaan and Phœnicia. From Crete they had learnt about a new metal called bronze, made of tin and copper, and much stronger than copper, and from Phœnicia they got cedar-wood for building ships.

But the Queen's ships were to sail southwards down the Red Sea. As there

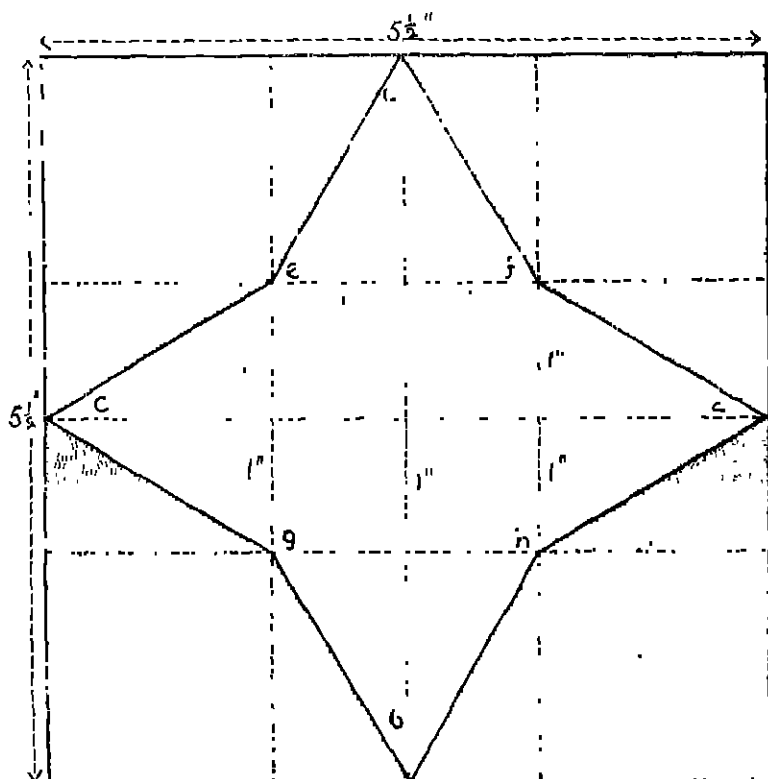


Fig. 18—HOW TO MAKE A PAPER PYRAMID

was no river flowing into the Red Sea, the timber had to be carried across the desert to the shores of the Red Sea and the ships put together there.

At last they were ready for their adventurous journey. They rowed along the shores of the Red Sea farther and farther southwards. All this coast of Africa was unknown to them. At last they turned up a river lined with huts. They went ashore bearing gifts of glass beads, bronze daggers, axes and bracelets. The chieftain of the village came to meet them with his wife and attendants. They were very friendly. Then the Egyptian ships were loaded with the products of the land of Punt, tropical Africa, ivory, ebony, bright blue stones, ostrich feathers, monkeys,

dogs, apes, panther skins, gold, silver, cinnamon, and living incense trees or myrrh trees in baskets.

Great was the welcome the sailors received when they returned home again. Queen Hatshepsut was so pleased that she had the story of her fleet carved on the walls of her new temple. Here we can see today the oldest picture in the world of sea-going boats (see Ship No. 1). Notice the upcurved stern in the shape of a lotus flower and the big oar used as a rudder. The precious myrrh trees were planted before her temple, either in tubs or in holes dug into the rocks.

The last years of the Queen's life were spent in great splendour. She was famous for peace and not for war, for wisdom and lovely buildings.

Another famous Pharaoh was Rameses II, or Rameses the Great, 1292 B.C. He too built many wonderful temples, but he was a great fighter. He fought against the Hittites who lived in Asia Minor. They took possession of Syria and threatened Egypt. They had found iron in Asia Minor, a metal much stronger than bronze, from which they made their weapons. But Rameses defeated them and married the daughter of the Hittite king. He led

his army eastwards into Asia as far as the Euphrates. South of Egypt, Nubia, the land of the black people, had already been conquered, but he went farther south and conquered the blacks of Ethiopia. Rameses' conquests brought him great wealth, and he was able to build more splendid temples and canals, storehouses and palaces than any other Pharaoh. One of his grandest buildings was the Great Hall of Columns at Karnak, near Thebes (Chart II). He did not care how hard men worked. It was he who treated the Israelites so cruelly, and his daughter who saved the baby Moses. You can find Rameses on Chart II riding in his chariot. After the death of Rameses II, 1225 B.C., there were few strong Pharaohs. You will read later about the countries that conquered Egypt.

Activities on the Part of the Children

(1) *Making a Pyramid Shape.*—Cut a square of paper, length of side $5\frac{1}{2}$ inches. Fold it in half along ab , and then in half along cd as in Fig. 17. Draw a line eg 1 inch from ab , and draw fh 1 inch from ab . Next draw ef 1 inch from cd , and gh 1 inch from cd . Then you have the square $efgh$. Join e with a , and f with a ; join f with d and h with d ; and so on to get the shape shown in Fig. 17. Cut away the shaded parts. Fold along ef , fh , hg , and ge , to make the four sides of the pyramid. Make paper hinges to keep the four triangular sides in place. This model shows the shape of an Egyptian pyramid, a square bottom with four triangular sides.

If there is time, the children can try to make a pyramid from "stones" made of Plasticine. This model will be in steps as in Fig. 17. These steps can be

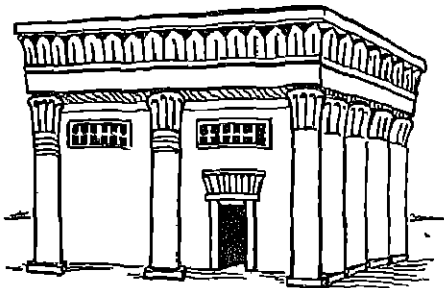


Fig. 19.—A Nobleman's House. The Grating-like Window lets in air but not hot sunshine.

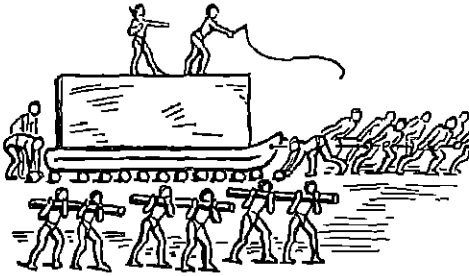


Fig. 20—ROLLERS USED FOR MOVING STONES.

filled in, as the Egyptians filled in the steps on their pyramids, so that the sides are perfectly smooth. On the real pyramids most of the filling has been broken away. With much difficulty these great steps can be climbed and a fine view of the desert obtained. Even if the children do not succeed in modelling a pyramid from "stones" made of Plasticine, they will learn much from trying.

(2) The children make booklets about some Pharaohs—Menes, Khufu (or Cheops), the Shepherd Kings, Queen Hatasu, Rameses the Great. The cover of the booklet is decorated with an Egyptian pattern (Chart II) or the winged sun or scale pattern (Fig 21). A booklet or frieze may also be made for dates. Encourage the children to think of dates as telephone numbers to the past. If they want to ring up King Menes, this number may get him. *Memphis* 3400 B.C. If they want Queen Hatasu, her number will be: *Thebes* 1501 B.C. It makes a good game if one child pretends to be Queen Hatasu and answers. Telephone games such as these help children to revise history. Impress upon children, at suitable opportunities, that dates are important because they help us to keep *events in the right order*.

(3) *Reading*.—The children read about the "People of the Nile" in *The Headway Histories*, Book I, *People of Long Ago* (University of London Press). For group work or individual work they can answer the questions. Let them read also *York Histories*, Book I (Bell), Chapter I, *The Story of Rhodopis and her Pyramid*. This story is the Cinderella story of the Egyptians (see Volume 1, *ENGLISH*, Chapter X). The questions at the end of the story are suitable for backward children.

(4) The children tell what they have learnt about the pictures on Chart II. Give them some thoughtful questions to think over and discuss:

How was all Egypt brought under the rule of one man?

What was the important thing that the Egyptians learnt in Crete?

Why were the Shepherd Kings able to conquer Egypt?

Read the Bible story of Rameses II and the Children of Israel. Have you ever heard the saying "making bricks without straw"? What do people mean when they use such a phrase today?

Find on your map the delta and the river Nile to the first cataract. What products did the Egyptians obtain

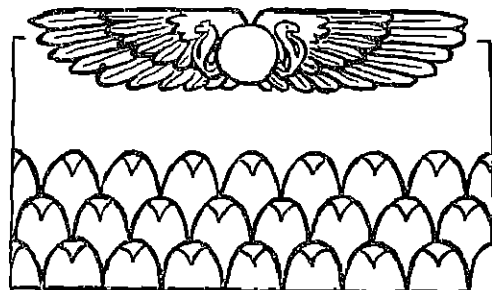


Fig. 21—WINGED SUN AND SCALE PATTERN.

HISTORY

from the black people of the South?—ebony (black wood), ivory (tusks of elephants), leopard skins, incense or myrrh trees, strange animals, etc. Let the children make a class picture-book about Egypt. They will be able to find pictures of the pyramids, ruined temples in Egypt, scenes on the Nile, etc. Old geography books can often be cut up to advantage.

They read the Egyptian names on Chart II, *Ptolmees* (Ptolemy), *Kleopatra* (Cleopatra). The Egyptians were very careless about their vowels and often left them out. The symbol for our letter E also stood for Y, and two of these symbols side by side stood for *ai*. The Greek spelling for Ptolemy was Ptolemaïos. The names of Egyptian kings and queens sculptured on stone were

enclosed in oval rings called cartouches. Wherever one sees a ring on Egyptian sculpture, one knows that the symbols within represent a name of special honour. It was through finding their names carved on the Rosetta Stone (Rosetta is a town forty miles east of Alexandria), both in Egyptian symbols and in Greek, that scholars were able to find out how to read the writing of the Ancient Egyptians. The vowels gave them the most trouble, as they were often left out. Notice there are two symbols for T, a semicircle, and a shape something like a glove; this second symbol sometimes stands for D. Write these words in Egyptian hieroglyphics: pond, men, rose, Rameses, lotus (leave out the *u*, as the Egyptians would probably do this).

CHAPTER FIVE

THE LANDS OF THE TWO RIVERS

SOME lessons and projects on the civilizations that grew up in another river valley, the valley of the Tigris and Euphrates, are of value and interest to the children. Again they deal with the beginnings of things, the beginning of money, wheels, the coming of the horse, schools, letters, etc. These lessons also form a valuable link with Scripture, especially with the Scripture stories of the *nomads*. The following is a brief summary of the history of these lands, bringing out the importance of the Semites (the Jews and Arabs). The points that are of interest and importance to the children are stressed, and activities.

Sumer, or the Plain of Shinar

The children find the rivers Tigris and Euphrates on the map (see Map 1). They are in Western Asia. From the mountains of Armenia, the rivers flow south and east into the Persian Gulf. Towards the Persian Gulf, where the two rivers come close together (long ago they did not join but had two separate mouths), they left fertile mud on all the low-lying plain that stretched between them. This plain was first called Sumer. In the Bible it is called the Plain of Shinar.

West of the fertile valley stretched the Arabian desert, the home of wandering tribes who pastured their sheep in any grassy spots that they could find. Here lived the famous *nomads* or wan-

derers of Bible days. The children will learn about these wanderers in their Scripture lessons and see pictures of their low, dark tents.

On the other side of the valley, to the east, were mountains almost as barren as the desert except for a belt of trees and some small river valleys. Here lived the mountain people. The children will readily see how the desert folk and the mountain folk were always trying to get possession of the land of the Two Rivers.

The earliest people to settle in the Plain of Shinar were *mountain* folk called the Sumerians, and their land was first called Sumer. They learnt to grow wheat, barley, and vegetables. The date-palm gave them fruit. Both wheat and the date-palm grew wild in this land. There were pastures, too, between the rivers, where their sheep and cattle were tended by their children. At first their homes were huts built of mud and reeds. All this is just as it was in Egypt; later, again as in Egypt, they built houses of sun-dried clay bricks because there was no stone or wood (except that of the date-palm and fig tree which they did not want to cut down) in all Sumer. Their little villages grew into little towns, the towns of Ur, Kish, Laisa, and Nippur, some of the oldest towns in the world, but now buried under ruins. Remind the children that Abraham once lived at Ur.

Each town had a temple to its own god, for the Sumerians worshipped many gods, as did the Egyptians: the Sun God, the Moon God, and others.

They believed their gods had lived on the mountain-tops in their old land, and because they thought their gods might miss the mountains, they built tall towers to their temple buildings (see Chart III). As their temples were built of bricks, little of them now remains. They were not like the stone temples or tombs of the Egyptians, built to last for ever.

The following points are all of interest to the children:

(1) The Sumerians were the first to invent *wheels* (see the wheeled cart on Chart III). Fig. 22 shows some of the first wheels. Donkeys pulled their wheeled carts and chariots. The horse was unknown to them, as it was at first to the Egyptians.

(2) The Sumerians knew how to spin and weave. They made woollen cloth from the wool of their sheep. Nearly all the people of Western Asia wore long woollen garments (see Chart III, the Assyrian), very different from the white linen garments of the Egyptians.

(3) Writing. The Sumerians learnt to write just about the same time as the Egyptians, and writing began with pictures. But the scribes of Sumer had no papyrus; instead they used tablets or slabs of soft clay, and a reed with a blunt square-tipped end. With this they made triangular or wedge-shaped marks by pressing a corner of it on the clay. Every "letter" or sign was made up of a group of wedge-shaped marks (see Chart III). The clay tablets were dried in the sun or baked in an oven. Many thousands of these old tablets have been found. Fig. 23 shows a clay "book" shaped like a cylinder; the writing went all around it.

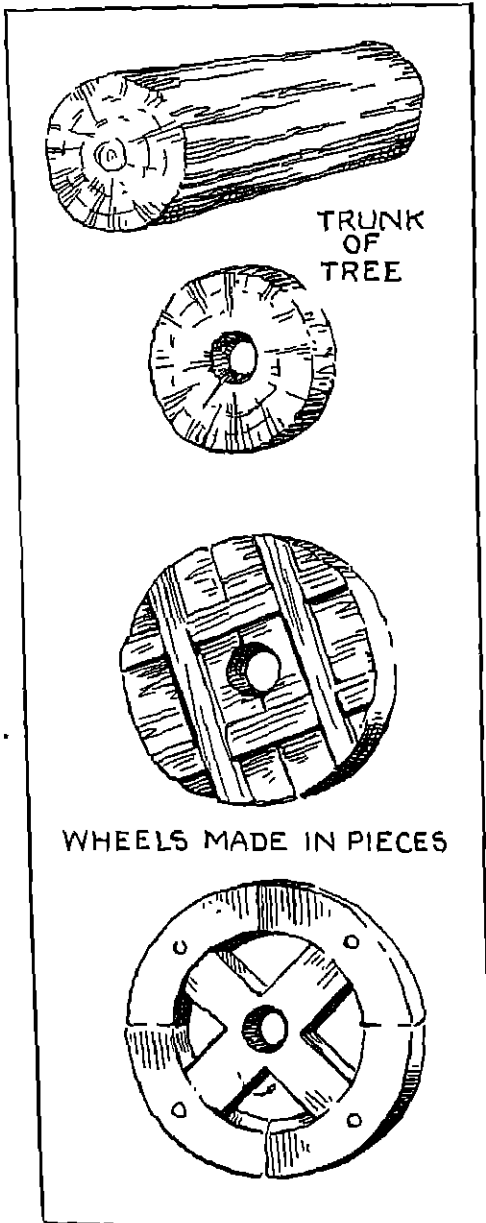


Fig. 22.—SOME OF THE FIRST WHEELS.

THE LANDS OF THE TWO RIVERS

WANDERING TRIBES FROM THE DESERT CONQUERED SUMER

At last a tribe of Semites from Arabia settled to the north of Sumer, and called their land Akkad. For years they built no villages, but lived in tents as their fathers had done. (See Chart I, RELIGIOUS INSTRUCTION.) When wandering with their flocks southwards, they saw the towns of Sumer, Ur, Laisa, and Nippur. They seemed very wonderful to them and they longed to possess them.

About 2750 B.C., not so very long after Khufu had built the Great Pyramid, a Semitic chief called Sargon fought the Sumerians and made himself master of Akkad and Sumer. His followers now wandered no more, but built houses of sun-dried bricks like the Sumerians. They learnt from the Sumerians how to write, how to carry on business, how to carve and make beautiful ornaments. Indeed, they became cleverer than the Sumerians. Impress upon the children that they must remember Sargon, because he was the first great leader of the Semites, and we have the Semites with us today—the Jews and the Arabs. In their Scripture lessons they will learn about another great leader of the Semites who lived after Sargon, Abraham.

Babylonia

Many years later another tribe of Semites from Arabia seized the little village of Babylon on the banks of the muddy Euphrates. Under their rule Babylon grew in size and power and became much stronger than the cities of Sumer.

About 2100 B.C. a famous Semitic leader, *Hammurabi*, brought all Akkad



Fig 23.—CLAY BOOK.

and Sumer under his rule, so that for the first time the land between the Two Rivers in the south became known as *Babylonia*. He also ruled the little town of Assur in the north, and the land near it that was to become known as Assyria. (See Map 1.)

Hammurabi ruled his great kingdom well. He drove the fierce mountain tribes back to their homes. He built canals and reservoirs, so that the green plain between the two great rivers produced all and more than his people needed—wheat, barley, dates, sheep, and cattle. The weaving of woollen cloth was one of the chief industries. He kept the borders of his land safe and quiet, so that the slow donkey caravans of the Babylonian merchants plodding from town to town were able to go to far-distant places. These donkey caravans were often led by a camel or camels. They carried chiefly dates and grain for sale, and woollen cloth. Donkey caravans were so common on the upper Euphrates that a town there was called Haran (or Kharan), from the Babylonian word *Kharanu*, meaning "journey." Many a courtyard was piled high with bales, each bearing a clay seal stamped with the merchant's name. Caravans, too, came from Sinai and Egypt bringing

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copper, silver, gold, and spices to be exchanged for wheat and dates. There were no date-palms in Egypt in very early days.

Remind the children that *merchant* caravans were donkey caravans. The camel was used by the nomads of the deserts. Show them on the map the caravan route from Egypt to Babylon. It followed a fertile tract of country from Memphis northwards through Palestine and Phœnicia. Then it went eastwards, and crossed the Euphrates to Haran, from Haran the tract went west to Assur on the Tigris, and then due south along the Euphrates to Babylon and Ur. This fertile tract of country forms a curve or crescent from Canaan to Babylonia. (See Map 1.) It was in Hammurabi's reign, about the year 2000 B.C., that Abraham left Ur with its many gods to find the one true God. He journeyed along this tract of country from Ur to Haran, and then west and southwards to Canaan (see RELIGIOUS INSTRUCTION).

On Map 1, a direct route across the desert from Damascus to Babylon is shown. This was used by the nomads or wandering Arabs (Bedouins). Let the children notice the time taken, thirty days; by using the scale they can find out how far the caravan travelled in a

day. (See Geography Section.) Remind them that the fertile crescent is not fertile all the way, but there are many fertile spots or oases, and some of the route passes through cultivated land. Remind the children, too, of the dangers from the nomads of the desert who were often robbers.

THE BEGINNING OF MONEY

It was the Babylonians who began to use "money." They did not use coined money, but lumps of silver of a given weight. Thus a man would say a sack of wheat was worth so many ounces of silver, only he would say "shekels" in place of "ounces."

Fig. 24 shows the way the Babylonians wrote their numerals. They liked to count in 12's and 60's. We still today sometimes count and buy things in dozens, as buns, eggs, etc. The division of the day into twenty-four hours is Babylonian. Children are also interested to know that to the Babylonians we owe our table "Sixty seconds make one minute, etc." They were very fond of studying the movements of the sun and the position of the stars; with the help of the sun they made a calendar very like the Egyptian one.

THE COMING OF THE HORSE, 2100 B.C.

The tribes from the mountains brought a beautiful new animal to Babylon. The Babylonians called it "the ass from the mountains." This is the first appearance of the *horse* in history. It came from the grasslands of Asia, north of the Caspian Sea. The mountain folk got it through trade. The horse did not come to Egypt until the days of the Shepherd Kings, that is after 1800 B.C.

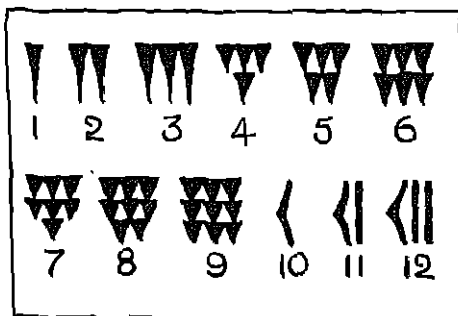


Fig. 24.—BABYLONIAN NUMERALS.

HAMMURABI'S LAWS

He ordered his scribes to collect the various laws found in different parts of his kingdom. He arranged these laws and added others to them. Then he ordered them to be carved on a pillar of stone and set up in the temple. The pillar was eight feet high. The laws were engraved all round the pillar. Copies of the laws stamped on clay were sent to all the judges. We still have this pillar. It is the oldest copy of ancient laws. Hammurabi's laws were written on stone hundreds of years before Moses gave the Ten Commandments to the Children of Israel.

These laws are not of great interest to children, as they do not come much within their experiences. The principle of the laws was "an eye for an eye" and a "tooth for a tooth" (see Breasted's *Ancient Times*, Ginn).

SCHOOLS

Boys and girls who wanted to take part in commerce had to learn to read and write. The schools were usually in or connected with the temple. The rooms opened into a court where stood a box of soft clay from which the children made clay tablets when they needed them. The younger children practised making wedge-shaped marks on the clay or copied proverbs such as "If in anger, do not speak out." Older pupils went to the reading-room, where they had to learn by heart the meaning of 350 wedge-groups! They sat on mats on the ground to write, and to learn from their clay books.

The Egyptians also had schools, but the pupils wrote with reed pens on papyrus.



Fig. 25—CLAY LETTER FROM HAMMURABI.

Activities on the Part of the Children

(1) Let the children talk freely about the pictures on Chart III.

(2) Things to make: a Babylonian temple tower from boxes, wooden blocks, or Plasticine, etc.; a "clay" book with wedge-shaped writing on it; a clay tablet letter such as Hammurabi wrote to his officers. To write a "clay" letter, they first make a clay tablet (Fig. 25) and write some wedge-shaped letters on it. Sprinkle over it some dry powdered clay. This is to prevent the tablet from sticking to the clay envelope. Next press out a piece of clay to wrap round the letter and form an envelope. Write the address on the envelope. Dry it in the sun or bake it in the oven. To read the letter the clay envelope must be broken.

(3) Making booklets: a booklet about Wheels—beginning with the logs used as rollers (Fig. 20). The children find help in Fig. 22 and Chart III, also in *Projects for the Junior School*, Book I, Chapter VIII (Harrap). They add wedge-shaped writing to their booklet

about the Story of Writing, and Babylonian numbers to their booklet about "Numbers Long Ago." A booklet must be made about Sumer and Babylon. On the cover they draw a temple tower. Inside they write a few sentences according to their age. Difficult words must be added to their History Word Book. Important words are: *nomads*, *caravan*.

(4) Remembering dates; 4241 B.C. the first Calendar. Incidentally, remembering dates helps children to read figures. They get accustomed to saying four thousand two hundred and forty-one and writing it. This is a great help to understanding place value. They say the date of Sargon and Hammurabi, and when the house came to Babylon. They write the telephone numbers of Sargon, Hammurabi, and Abraham.

(5) To their frieze or class book of houses they add the Babylonian house. These houses were built around a courtyard (see Chart III). All the doors and openings faced the courtyard. There were no windows on the outside walls. A tent may also be added. (See Chart I, RELIGIOUS INSTRUCTION.)

(6) Telling or dramatizing a caravan journey from Ur to Memphis, or from Memphis to Babylon. The children may take the story of Abraham's journey from U₁ to Canaan (see The Headway Histories, Book I, *People of Long Ago*, Chapter I, "A Great Traveller of Long Ago" (Univ. of London Press).

(7) Reading about Sumer and Babylon in The Headway Histories, Book I, Chapter III (Univ. of London Press).

Assyria and Chaldea (old Babylonia)

After the death of Hammurabi, the little town of Assur became more

powerful. Semites from the desert had settled in Assur as they had settled in Babylon, and the town of Assur, called after the sun-god Assur (Chart III), gave its name to the country round, which was called Assyria. Assyria became independent of Babylon, and in the Lands of the Two Rivers there were two little kingdoms, the kingdom of Assyria in the north and the kingdom of Babylonia in the south, two little kingdoms often at war.

The Assyrians soon became great fighters, because they had so many enemies around them. South of them was Babylon, north and east were warlike mountain tribes, and in Asia Minor to the west were the Hittites of the iron mines. More than once Hittite lords ruled in Assur. New Semite tribes had come in from the desert. There were the Hebrews in Canaan, and the Syrians (Araneans) in Syria, with fine towns like royal Damascus. When there was peace, richly laden caravans went safely from Memphis in Egypt to Damascus, Assur, and Babylon, and merchants from different lands camped peacefully beneath the desert stars, but there was not often peace.

The Assyrians had learnt much from the Babylonians, how to write, and the use of money. They were very clever at copying. They learnt much, too, from the Hittites and the Egyptians. They had learnt from the Hittites how to make iron weapons, and had added horses and iron chariots to their army. On Chart III is an Assyrian, his long woollen robe is like those worn by the Babylonians.

The Assyrians soon began to conquer the lands to the west of them. They captured the strong old city of Damascus, which made them masters

THE LANDS OF THE TWO RIVERS

of Syria. They had found out how to make six-wheeled tank-like battering-rams (Chart III). These were pushed up to the walls of the city. Men inside them swung the great ram backwards and forwards against the wall until they had made a hole in it or had knocked it down. They were such cruel, fierce fighters that no town or army could stand against their archers, spearmen, charioteers, and battering-rams. You will read in the Scripture lesson how the city of the Israelites, Samaria, was conquered.

One of the greatest kings was Sennacherib, who reigned from 705-681 B.C. He ruled over Western Asia to the Mediterranean Sea, and by conquering the seaport of Tyre he had a fleet. His name was feared far up in Asia Minor and southwards to Egypt. Not content with his father's palace at Assur, he built a grand palace at Nineveh, north of Assur, and made it the far-famed capital of Assyria. The high wide walls of this city stretched two and a half miles along the Tigris.

His palace (Chart III) was gorgeous. Glazed bricks in bright colours decorated the walls at the entrance. On either side were vast winged man-headed bulls and lions cut out of stone. Inside the palace were carved hundreds of figures showing the king at war or hunting lions. The Assyrians carved animals beautifully. Carvings made by them can be seen in the British Museum. Unlike the Egyptians, they used the arch which they had seen in Babylonia. But it was from the Egyptians they learnt the art of glazing coloured bricks, and from them that they copied many patterns, such as the winged animals. The symbol of the Assyrian Sun-god Assur (Chart III) was

copied from the winged sun-disc of Egypt (Fig. 21).

Phoenician workmen made lovely furniture of ebony and ivory for Sennacherib's palace. In the fine gardens laid out along the river above and below Nineveh, he planted strange trees and plants from all parts of his great empire. Among these were cotton trees from India. Thus cotton appeared for the first time in history.

To help to keep his great empire in order, Sennacherib arranged to have his clay letters sent quickly and safely. At certain places along the main routes there was an officer to look after the carrying of letters. These officers always had messengers ready to carry letters on to the next stop as soon as they arrived. This was the beginning of a postal system.

Sennacherib planned to conquer Egypt and the little Hebrew kingdom of Judah, because they plotted against him. (The story of how Jerusalem was saved, and the great king had to return to Nineveh, belongs to the Scripture lesson.)

He was a cruel fighter, for when Babylon rebelled he utterly destroyed the city. It was his son who conquered Egypt. But the greatest of the Assyrian kings was Assur-bani-pal. He led an army into Egypt to crush it finally. Memphis was again taken, and in 666 B.C. Thebes, once so splendid, was sacked by the Assyrians. But Assur-bani-pal cared for art and learning, and he collected a fine library of clay books "for the instruction of the people," the first public library in Asia. Many of the books were about the stars, religion, and science. The brother of Assur-bani-pal was made Viceroy over the city of Babylon, which was rebuilt.

Two enemies now began to threaten

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Assyria. From the north and east came the Medes and Persians, and from Babylonia came the Chaldeans. The Chaldeans were more Semites from the deserts of Arabia who for centuries had been settling along the shores of the Persian Gulf in Babylonia. The Chaldeans conquered Babylonia, and with the help of the Medes conquered Assyria. Nineveh was destroyed in 606 B.C. and gradually became the heap of rubbish that we see today. The Medes kept possession of the northern mountains. The Chaldeans made their capital at Babylon, and their empire extended from the Persian Gulf along the Euphrates to the Mediterranean Sea. It was in 604 B.C. that Nebuchadnezzar, the greatest of the Chaldean emperors, began his reign of over forty years, a reign of great power and splendour. Much is told about him in the Bible. He made the city of Babylon more beautiful and wonderful than Nineveh had ever been. The high walls around it were so wide that houses were built on them, and there was room on them for a four-horse chariot to turn round. In the temple quarter he rebuilt the temple buildings, with one great tower rising high over all. Leading from the temple to his palace was a grand avenue which passed under a wonderful gateway called the Ishtar Gate (Ishtar, the Goddess of Love).

On his palace were lovely roof gardens rising in terraces. He built these gardens to please his wife. She was a princess from Media, the home of the Medes, and had lived among the mountains there. She missed the mountains in flat Babylonia, or Chaldea as it was now called.

Here in the high gardens, under the cool shade of palms and ferns, the great

king and his wife could enjoy an idle hour looking down on the bright Ishtar Gate and the splendours of the city. These roof gardens were the mysterious Hanging Gardens of Babylon whose fame spread to the West, until they were numbered by the Greeks among the Seven Wonders of the World.

Not long after the death of Nebuchadnezzar, Babylon was conquered by the Medes and Persians. (See Chapter VII.)

Links between Assyria and Babylonia and the world today: (1) The measure of time, 60 minutes make one hour, 24 hours make a day, etc. The week was made up of seven days in honour of the seven planets discovered in the sky by them. The sundial which we sometimes see in gardens. (2) The Babylonians counted in 12's. We still sell certain things by the dozen: eggs, buns, etc. (3) Modern buildings today are decorated with coloured or glazed bricks and tiles, and houses have roof gardens. (4) Woven rugs; the Assyrians were famous weavers. Their art passed on to the Persians, and later beautiful Persian rugs came from Persia to Europe at the time of the Crusades.

Activities

(1) *Reading:* Headway Histories, Book I (University of London Press), about Sennacherib and Nebuchadnezzar. The children answer questions on their reading, and questions are written on the board for the children to find the answers in their reading-books.

(2) Talks about the pictures on Chart III. Let the children study carefully the lovely Assyrian pattern, "Tree of Life." Why is the date-palm called the Tree of Life? The children look for pictures of date-palms. They will like

to copy one of the "group of palm leaves" in the pattern to put in their book of Patterns. The whole drawing is too difficult for them. Let the children copy some of the pictures on the chart; this encourages observation.

(3) Making booklets and completing class albums and friezes, etc. A picture of a sundial is added to their booklet about Telling the Time. Children may be able to make a model of a sun-dial as described in *Projects for the Junior School*, Book IV (Hariap). A picture of a boat on the Euphrates may be added to their book of Boats. There were round boats made of closely woven reeds or willows, over which skins were sometimes stretched. Fig. 26 shows an old drawing of one carrying building material for Sennacherib's palace. Round boats laden with goods are still to be seen on the Tigris and Euphrates rivers. The children make new booklets about (a) Assyria, (b) Nebuchadnezzar. Some children may like to make models of Nebuchadnezzar's roof gardens. These are best made from

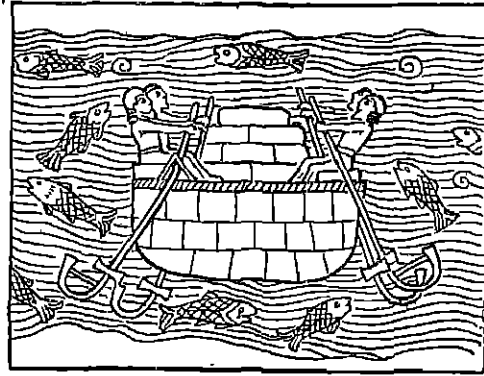


Fig. 26—ROUND BOAT OF WOVEN REEDS ON THE EUPHRATES.

boxes and box lids filled with earth or sand. Difficult words are added to Word Books, Picture Word Books, and Dictionary Word Books—such as *battering-ram*, *library*, *avenue*, etc. Important dates for Date Book: Nineveh destroyed 612 B.C. Jerusalem destroyed 586 B.C. Telephone numbers: Nineveh 705–681 B.C., Sennacherib (the children can choose any number between 705 and 681 B.C.). Babylon 604–561 B.C., Nebuchadnezzar.

CHAPTER SIX

THE FIRST GREAT SAILORS AND EXPLORERS—THE PHŒNICIANS

STORIES of the Phœnicians are worth telling the children from many points of view. They show how the learning and art of Egypt and Asia came to Europe. Following the voyages on the map teaches geography and introduces the idea of colonies. Many children think that the first colonies date from the *Mayflower*.

Points to bring out when teaching about the Phœnicians: (1) Why they became sailors, explorers, and colonists. Phœnicia was a narrow strip of country north of Canaan, between the mountains of Lebanon on the east, and the Great Sea (Mediterranean Sea) on the west. The Phœnicians were a tribe of Semites who came from the Arabian Desert and settled on the coast. Later the Greeks called them Phœnicians, perhaps because of their famous purple dye (Chapter IX). There was no long, fertile river valley in Phœnicia as in Egypt or Babylon (the children can see this for themselves by studying the map), so not many men were farmers; they were forced to take to the sea and become sailors; many became colonists who built trading towns and homes in new lands they discovered. The cedars of Mount Lebanon (Fig. 27) gave them plenty of good wood for boat-building, and they had some useful harbours. Ship 2 shows what their ships were like. The Phœnicians were not the first

sailors on the Great Sea. The earliest ships were those of Crete. The children will learn something about Crete in connection with Greece. They have already heard of Crete in connection with Egypt. The Cretans never became such famous sailors as the Phœnicians, and passed out of history at a very early date (see Chapter VIII).

The Phœnicians built ports on the coast, each ruled by a king. Some of these seaports were very famous, as Sidon and Tyre. But the Phœnicians were too busy trading and exploring to become a united country or to care for beautiful buildings. Sidon was the great friend of the Egyptians. The Pharaohs let the merchants of Sidon have all the trade with Egypt. They gave them trading quarters in their towns on the Delta and even in Memphis. By 1000 B.C. the Phœnicians were the greatest merchants in the Mediterranean. The Egyptians were glad to buy their cedar wood.

Fig. 28 shows how logs of wood were towed from Phœnicia to Egypt. The flat-bottomed boats used for towing had fine carvings of horses' heads on the bows of the boat, and fish-tails on the sterns. The oars seemed to have no oar-locks, but were used like poling. Besides selling their cedar wood, the Phœnicians made such lovely things that wherever they landed people

wanted to trade with them. From Egypt they learnt how to make glass and pottery, how to weave linen and dye it, how to work in metals and engrave upon them. They learnt, too, how to make beautiful furniture. Their patterns and designs they found in Egypt and in Babylonia and Assyria—the lotus, birds, hunting scenes, palms, the Assyrian tree of life, winged creatures, etc.

The Phœnicians also wove fine cloth from wool and dyed it a beautiful purple known as Tyrian purple. The dye was made from a shellfish found on the shores of Phœnicia and on some of the islands of the Ægean (Fig. 29). They exchanged the things they made—cloth, glass ornaments, vases, mirrors, ivory combs, jewels, platters of bronze and silver, for corn, olive oil, metals, etc. Tin was specially valuable, and they were always looking for tin. Tin was used for mixing with copper to make bronze.

The Phœnician Alphabet

Because of their trade it was necessary for them to know some arithmetic and to be able to write and read. They learnt how to reckon from the Assyrians. From the Egyptians they got the idea of an alphabet. They made



Fig. 27.—CEDAR OF MOUNT LEBANON.

a simple alphabet (see Fig. 30) of twenty-two letters, each letter representing a sound. They arranged their letters in a definite order and gave them names so that they could be learnt easily. The first letter was called *aleph* because the Phœnician word *aleph* (ox) began with the first letter. The second letter was called *beth* because the word *beth* (meaning house) began with the second letter, and so on (see Fig. 30). Children today are sometimes taught their letters by being told "A is for apple, B is for bun, etc." Phœnician children saying their letters began, "Aleph, beth." The Phœnician alphabet from *aleph* to *tau* is given in the different divisions of the 119th Psalm

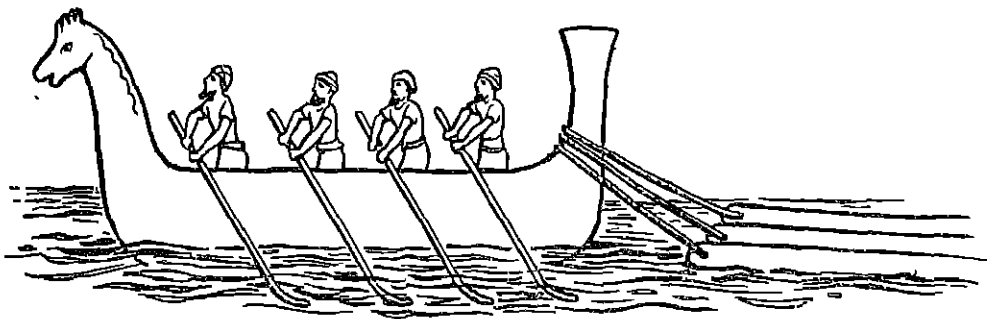


Fig. 28.—PHŒNICIANS TOWING TIMBER. THE MEN ARE POLING, HENCE THEY FACE BOW

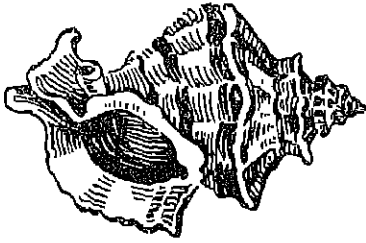


Fig. 29.—SHELLFISH FROM WHICH PURPLE DYE WAS MADE.

in the Bible. So easy was this alphabet that Syrian merchants spread it over the caravan route to India, just as the Phœnician merchants spread it westwards.

The Voyages of the Phœnicians

The children can follow their voyages on a modern map. Map 2 will also help. First they explored the Eastern Mediterranean. They made themselves masters of Cyprus, rich in copper, and built trading towns there. From Cyprus they sailed along the coast of Asia Minor to the island of Rhodes, setting up trading stations on this island as well as on the mainland. Then they explored the many islands of the Ægean Sea, from some

of which they got gold, marble, and shellfish for making purple dye. They also got purple dye from Crete.

When the Phœnician ships came to the shores of Greece, the rough, simple herdsmen who lived there came running from their villages to see what they brought. They gazed wide-eyed at the glories of art from Egypt, Babylon, and Assyria. They were very willing to give their cattle, olive oil, or honey for the purple robes hanging over the stern of the ship, for glass perfume bottles from Egypt, ivory combs, and rich blue bowls. Thus it was that the art of Egypt and Western Asia came to Europe. But the most important things that the Phœnicians brought were the alphabet, and pen, ink, and paper. The Greeks learnt the Phœnician alphabet and made a better one of their own about 900 B.C. Greek children learning the alphabet said, "*Alpha, beta . . .*" instead of *aleph, beth*, and thus we got our word *alphabet*. (Later the children will learn how the alphabet came to Britain.)

It was the sailors of Tyre who explored the Western Mediterranean.



Aleph
(Ox)



Beth
(House)



Gimel
(Camel)



Mem
(Water)

Fig. 30.—PHœNICIAN ALPHABET.

Coasting along the shores of Greece, they reached Italy, and then Sicily and Malta. On Sicily they set up trading stations or colonies. They discovered Sardinia and the far-away Balearic Isles. In Africa they made settlements on the coast of Tunis opposite to Sicily, and later they founded the famous town of Carthage, 850 B.C.

Coasting along Africa westwards, battling with unknown currents and winds, and meeting not a single ship unless it were one of their own, they reached a narrow passage of water between high rocks. It was the end of the Great Sea, and near the end of the world, they thought. Beyond was the Sea of Darkness and perhaps the home of the gods. Today we call this narrow passage of water the Straits of Gibraltar. At first the Phœnician sailors feared to pass the rocks and go through the Straits, but at last they took courage. To their surprise they found a great new sea, later called the Atlantic Ocean.

The Phœnicians had no mariner's compass to steer by. The sun helped them by day, and the North Star by night. (Remind the children of their geography lessons, finding direction. Vol. III) As a rule they did not sail at night, but encamped on the beach; and in the day they always kept close to the coast. They landed on the shores of the new sea they had discovered and explored the country which they called Tarshish, but which is now called Andalusia, in Spain. It was a fertile land, rich in wheat, oil, and wool; moreover, there was plenty of silver. So they returned with laden ships. They built a trading port in Spain called Gades (now Cadiz, one of the oldest towns in Europe), and regular trade

began between Gades and Tyre. Hugging the coast, they even dared to sail farther north. They braved the stormy waters of the Bay of Biscay and explored the coast of Gaul (now France). Always in their wanderings they were looking for tin, and tin was hard to find. At last they reached some far-distant islands where to their joy they found tin. They called these islands the Tin Islands—they were the British Isles. Perhaps they landed on the Scilly Isles, but they probably got most of their tin from the Britons of Cornwall. They told no one of how to get to the Tin Islands, because they wanted to keep all the trade for themselves.

The slave trade was another source of wealth to the Phœnicians. Tyre at an early date filled her markets with negroes from Ethiopia and white slaves from Greece. Wars provided many slaves. Intelligent, trustworthy slaves were needed in the grand palaces and fine houses of Egypt and Western Asia. The children will remember that Joseph was sold as a slave.

Little is known about the Phœnician kings, except Hiram, King of Tyre, who was the friend of David and Solomon (975-935 B.C.). The children can hear what the Bible says about Hiram. Hiram helped Solomon to build his temple by sending him clever workmen and sweet-smelling cedar wood. In return Solomon sent wheat, barley, and olive oil. Hiram also sent Solomon seamen to teach his people about the sea, and to help him to build a port and ships on the Red Sea. The Phœnicians were the great shipbuilders of those days. King Sennacherib treated the Phœnicians harshly, and forced them to build ships for him on the river Euphrates and the Persian Gulf. The

children will learn later how the Greeks took the place of the Phœnicians in the Eastern Mediterranean.

Activities on the Part of the Children

(1) They study the picture of the Phœnician merchant ship (Ship 2), and notice how it differs from an Egyptian ship (Ship 1). The Phœnician ship had a sharp beak or point low down at the prow to serve as a ram, for the Phœnicians were often pirates and attacked other ships. Merchant ships as a rule used sails, not oars, because they wanted all the space taken up by the masts for merchandize. The children draw a Phœnician ship, and the boat for towing logs, to add to their book about Ships.

(2) The children make booklets about the Phœnicians; an anchor or a cedar tree is drawn on the cover (Fig. 27). They add some notes about the Phœnician alphabet to their booklet about Writing. There are many new words to add to their History word books. Most children want a special page for Phœnicia. First they can have columns for the names of the different parts of a ship, as *bow*, *prow*, *stern*, *rudder*, *oar*, *oar-lock*, *anchor*, etc. Then a column for their merchandize, *purple*

cloth, *ear-rings*, *combs*, etc. Perhaps a column for words to do with the sea or a voyage—*ocean*, *strait*, *steer*, *current*, and so on.

Two dates for their date book: 1000 B.C., Phœnicians greatest merchants in the Mediterranean; 900 B.C., the Greeks made an alphabet.

(3) *Oral Work*. The children make up a story about a Phœnician sailor who sailed from Tyre to the Tin Islands. They use their atlas to tell the story, and think of many exciting adventures. They imagine what the sailors said when they discovered the great ocean beyond the Strait. They dramatize the "Story of the Purple Dye," York Histories, Book I (Bell).

(4) *Reading*. (a) Read to the children the description of the merchandize of Tyre in the 27th chapter of Ezekiel. To read the Bible sometimes in the history lesson strengthens the link between the two subjects. (b) The children read for themselves (or with help in the English lesson) about the Phœnicians in The Headway Histories, Book I, *People of Long Ago*, Chapter IV (U.L.P.), and answer the questions. They also read the "Story of the Purple Dye" in the York Histories, Book I (Bell), and answer the questions. This story is suitable for backward children.

CHAPTER SEVEN

THE PERSIANS

THE Persians are important because they introduce the children to the Indo-European race which was to play such a large part in the history of the world, and clash with the Semites. Show the children, on the map, where they first lived. They were wandering shepherds who inhabited the grasslands that stretched from the lower Danube eastwards along the north side of the Black Sea through Southern Russia and far into Asia north and east of the Caspian Sea. We call them Indo-Europeans because tribe after tribe left these grasslands and spread over Europe, Western Asia, and Northern *India*, just as the Semites from Arabia spread over the land of the Two Rivers, Canaan, Syria, Phœnicia, and westward to Carthage and Spain.

The children will learn later how the Indo-Europeans pushed their way westwards to Britain and Ireland, where they were called Celts, and how they peopled all the countries of Europe we know today. Wherever they went they took the horse with them.

The finding of the grasslands, the original homes of so many peoples, will link up with their geography lessons on the Grasslands, the Steppes of Asia (see Volume III).

The Indo-European tribes that the children first learn about are the *Aryans*, a name meaning *noble*. They left the grasslands of the parent people

to pasture their herds in the great steppe on the east of the Caspian Sea, about 2000 B.C. Then one group wandered eastwards and settled in the fertile river valley of Northern India. (It interests children to know that the Hindus belong to the same parent people as the Britons.) Another group kept the old name of *Iran*, another form of *Aryan*. The two most important tribes of Iranians were the Medes and Persians. They were the best horsemen. The coming of the horse to Babylon in 2100 B.C. showed the Medes and Persians were on the way.

Let the children study a map of Asia, so that they can see where the grasslands are and how the Aryans came south by the Caspian Sea to the river valleys of the Tigris and Euphrates, the Oxus, Indus, and Ganges.

Teaching Material

There are simple stories about the Persians suitable for the eight-year-olds and nine, as well as material suitable for the older children. Below is an outline of the history of the Persians, so that the teacher can see where the stories fit in and how to plan her lessons.

The Medes and Persians were fair-skinned people with dark-brown or light-brown hair, very different from the swarthy Semites whom they were going to conquer. The Persians wore trousers because they were so often on

horseback. Later they copied the Babylonians and wore long robes.

The Medes and Persians came nearer and nearer to the fertile land of the Two Rivers. The Medes settled in the highlands south of the Caspian Sea and on the borders of Assyria. This land was called Media after them (see Map 1). The Persians settled farther south in Elam, with its ancient capital Susa, and to the east of the Persian Gulf. Let the children look at a modern map and see that the Persians still live in this place, but today they call their land by the ancient name of Iran.

The Medes at first were the most powerful. When they helped Nebuchadnezzar to conquer Assyria and Nineveh was destroyed 606 B.C., they spread into and beyond Assyria, into what we should call Armenia, and westward to the river Halys (now called Kizil Irmak in Turkey). Nebuchadnezzar himself looked with anxious eyes at the power of the Medes.

The Iranians possessed a beautiful religion, taught them by a man called Zoroaster, who lived somewhere in the eastern mountains as far back as 1000 B.C. He taught that there was a Good God who ruled over all the world, the Lord of Wisdom. He had a group of helpers, much like angels, of whom one of the greatest was Light. Opposed to the Good God was an Evil Spirit (cp. the Satan of the Bible) whose helper was Darkness. It was a noble religion because it called upon every man to stand upon one side or the other; to fill his soul with the Good and the Light or to live in Evil and Darkness. If men chose the side of Goodness or the Good God, they had peace in the next world; if they took the side of Evil, they had no peace or happiness. "Good

thoughts, good words, good deeds—choose these," said Zoroaster.

They built no temples or homes for gods, as did the Egyptians and Babylonians, because their God was the Spirit of Goodness and could be everywhere. Fire was a visible sign of the Good and Light, and their priests, or magi, lit fires on stone tables or mounds in the open air (Chart IV) to remind the people on whose side they were. The children will remember the three Magi, the "wise men" from the East who brought offerings to the infant Christ. The Persians especially loved truthfulness and light, and the three chief lessons a Persian boy had to learn were to speak the truth, to ride a horse well, and to shoot with the bow and arrow.

Cyrus King of Persia, 550 B.C.—529 B.C.

The story of the boyhood of Cyrus is very suitable for children of seven to eight. It can be told to them, and they can also read it for themselves simply told in *The York Histories*, Book I (Bell), and answer the questions. It is a great help to reading if in the history lessons the children do a little reading and writing.

Here is the story of Cyrus for the A children:

About 550 B.C., young King Cyrus of Persia defeated the king of the Medes and united all the Medes and Persians under his rule. Cyrus now ruled such a great deal of land that he was feared by the three other great states, Babylonia (Chaldea), Egypt, and Lydia in Western Asia Minor, ruled by the rich King Croesus. (See Map 1.)

When Cyrus heard that these three countries were plotting against him, he first marched into Lydia, which was

THE PERSIANS

only separated from his lands by the river Halys (Kizil Irmak). Crœsus was defeated by the famous Persian archers and horsemen, and his fine city, Sardis, captured. Cyrus now advanced on Babylon, which he captured with very little trouble in 539 B.C. Read to the children from the Bible, the Book of Daniel, the story of Belshazzar and the fall of Babylon. Children can read it for themselves in *Some Bible Heroes* (Univ. London Press).

With Babylonia, Cyrus also got Syria and Palestine, and all Western Asia was subject to him. He was indeed a mighty man, but a good one. He treated kindly all the people he conquered. The Babylonians looked upon him as a just and beloved governor; the Jews who were still living in Babylonia, where they had been taken by Nebuchadnezzar, loved him because he promised that they should return to Jerusalem and rebuild their temple. Crœsus, too, was made happy by Cyrus, who thus proved himself very different from the Babylonian and cruel Assyrian kings. Cyrus died fighting a savage tribe beyond the Caspian Sea, 529 B.C. He was the first great Indo-European conqueror. It was his son Cambyses who conquered Egypt.

Then came the reign of Darius I or Darius the Great, 525 B.C.—486 B.C.

His empire was the greatest that the world had ever seen, and the best ruled. Set the children to study Map 1, and notice the Persian Empire extended from the Ægean Sea in the west to the river Indus in the east, so far east that it cannot be shown on the map. To the north it was bounded by the Black Sea, the Caucasus Mountains,

the Caspian Sea, and the Aral sea; on the south-west by Arabia; and south-east by the Indian Ocean.

The capital of his empire was the ancient city of Susa in Elam, where the king had his chief palace. In the winter months he often left the mountain lands for warmer Babylon, where he dwelt in the palace of Nebuchadnezzar. He also had a magnificent palace built at Persepolis.

The Persians copied the buildings in the countries that they conquered. The winged bulls on their palace gates were copied from those of the Assyrians, the vast columns that filled the great halls of their palaces were copied from Egypt, the brightly coloured palace walls of enamelled brick came to Persia from the Nile by way of Assyria. The terraces on which their palaces stood were copied from the Babylonian temple towers. Look at Charts II and III, Egyptian, Babylonian, and Assyrian buildings. They copied also the wedge-shaped writing of the people of the Two Rivers.

Darius had to think carefully how to rule his vast empire. He caused himself to be made king in Egypt and Babylon, but the rest of his empire he divided into twenty provinces, each under a governor called a "satrap." No wonder Darius was called the King of Kings. In each part the king kept officers who were the King's Eyes and the King's Ears, ever watching and listening to see and hear what was going on. It was possible for him to rule over so much land because the roads or travel routes, although rough, were safer, and horsemen had come into the world. The most famous road was the royal road from Susa in Elam to Sardis in Lydia (Map 1). It was well looked after by the Persians, for it had



Fig. 31.—A PERSIAN HORSEMAN.

milestones, good inns, bridges, and relays of horses stationed along its course to carry the king's messengers. Up to the days of the Persians, the ass and ox, and the camel in the desert, were the swiftest methods of transport. But now swift post-horses could manage the journey from Susa to Sardis in six days, while ordinary caravans needed three months. All sorts of different people were to be seen on this road—Syrian merchants with their asses, Phœnicians, Medes in their long robes like the robe of the king (Chart IV), Persians in trousers on horseback (Fig. 31), Bactrians from the north-east of India, bringing the two-humped camel, Indians with the Indian humped ox. Where the road went through Asia Minor, Greeks were sometimes to be seen (see Chapter VIII). Merchants from Egypt and Canaan often joined the road near the ruins of Nineveh. It was because of this road that fowls (chickens as we often call them) came to Europe. Their home was in India, and they were unknown in Western

Asia until the Persians opened up a road from India to the Ægean Sea. Thus the Persians brought to Europe the barnyard fowl so familiar to us.

Besides looking after the roads, Darius tried to make Persia a great sea-power. Unlike the Assyrians, he treated the Phœnician cities with kindness, so that they built for him a great war fleet, and Persia became the first great sea-power in Asia.

The world was now beginning to use coined money, and this helped trade and intercourse. You remember how the Babylonians had first begun to use lumps of silver of a given weight; for example, a shekel (ounce), with which to buy. The Egyptians sometimes paid in gold rings (Fig. 32), but all this metal had to be weighed and tested before it changed hands. It was Croesus, King of Lydia, who made the first coins. He had his pieces of gold or silver stamped with their weight and with his sign, parts of a lion and a bull (Fig. 33). The king's sign on the gold or silver proved that it was properly weighed and was pure gold or silver. Darius began to coin gold money, and he allowed his satraps to coin silver money.

Activities on the Part of the Children

(1) The children study the map of the Ancient World. They can do

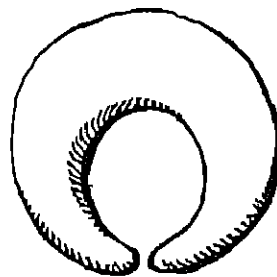


Fig. 32—EGYPTIAN GOLD RING USED AS MONEY.



Fig. 33.—GOLD COIN OF CROESUS, KING OF LYDIA, 560 B.C.

this in groups of two or three when individual work or group work is going on. Some may be able to draw a sketch-map of the royal road from Susa to Sardis. Underneath they write all they know about the road. They may be able to find pictures of the two-humped camel and the humped ox of India.

(2) Making a list of things we see and hear today that remind us of the Persian Empire: (a) The country Iran on a modern map and the name Persia and Persian. We hear a good deal about Persia today. (b) We sometimes use the expression, "the Laws of the Medes and Persians" for something that cannot be altered. The Persians believed that a man's word must be kept, a promise should not be broken. It was because of this that their laws were never altered. (c) We say of a rich man "He is as rich as Croesus." It is said that gold was found in the rivers of Lydia. (d) Persian carpets are still famous. When you look at the beautiful patterns on a real Persian carpet you must think of the Assyrians. The Assyrians were famous weavers, and no doubt the Persians learnt much from them. (e) Eggs for breakfast and chickens for

dinner. (f) Postmen. (g) Horses.

(3) The children describe orally the three pictures about the Persians on Chart IV. They make drawings for words they want to remember—the *tiara* or crown of King Darius, the *bow* and *quiver* of the Persian archer, the *altar* for fire, the *magi* or priests—they wear tall caps. These words are entered in their word books.

(4) Booklets. A booklet about the Persians with a bow and arrow drawn on the cover, or any *symbol* the children like for Persia. Dates are added to their date book.

Making a booklet about Money. Different coins are added as the children meet with them. The first *real coin* will be that of Lydia (Fig. 33). The last pages of the book can be kept for modern coins. Rubbings can be made of these with thin paper and a soft lead pencil. The rubbings are cut out and pasted in the booklet. Children add the old cross patterns found at Susa (Fig. 34) to their book of Patterns. The cross was an early emblem in Susa by about 3000 B.C., and in India.

Some intelligent children may like to make a list of (a) all the Indo-European people they know, and (b) the Semites. They can add to their lists as they learn more history. History often has to deal with conflicts between these two

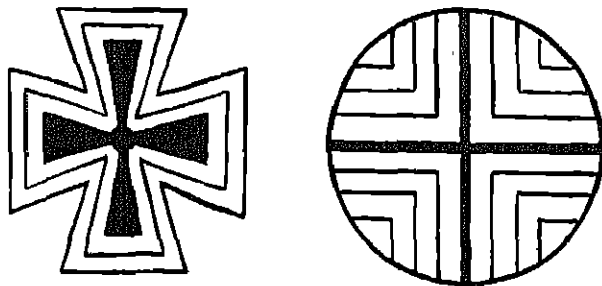


Fig. 34 —OLD CROSS PATTERNS FOUND AT SUSA

HISTORY

great races. A booklet about trackways and roads might be begun.

Reading. "The Fall of Babylon" from *Some Bible Heroes* (Univ. London Press), "Great Kings of Persia" from *People of Long Ago*, Book I, Headway Histories (Univ. London Press). About

Croesus, King of Lydia, and the boyhood of Cyrus in *The York Histories*, Book I (Bell). The children will enjoy hearing Byron's poem "Belshazzar's Feast" read to them. They can dramatize some of the stories in *York Histories*, Book I.

CHAPTER EIGHT

THE BEGINNING OF GREECE

IT is of great value for the children to know something of Greek history, from the point of view of both history and literature. The Renaissance loses much of its vital meaning in the Senior or Grammar School for children who are not familiar with some Greek history, stories, and legends.

Moreover, so much of the history of Ancient Greece is in touch with the child's life. All children use Greek words. They are intensely interested in Greek games, Greek schools, in what the Greek children learnt, and the training of Spartan girls and boys, and above all in the beautifully told stories that link history so naturally with literature. No subject, indeed, is of more value and enjoyment to Primary School children than Greek history. Moreover, it is something they will need again, and this is the final test when selecting topics for the history lesson.

Teaching Material

THE BEGINNING OF GREECE—CRETE

The children will be interested in following the fortunes of some more tribes of Indo-Europeans—the Greeks. They can try to picture them leaving the grasslands of South-eastern Europe and turning southwards into the Balkan Peninsula. They drove their flocks and herds before them, sheep and cattle. Many of the women, the little children,

and some of their possessions rode in rough carts drawn by horses. Shortly after 2000 B.C. they must have seen the snowy summit of Mount Olympus, the green pastures of Thessaly and the blue waters of the Ægean Sea. Let the children find these places on Map 1, and also study the atlas map of Greece, so that they can see what sort of country the wandering herdsmen were entering. They notice how the country is cut up by low, craggy mountains, the little fertile valleys opening to the sea, the part called Peloponnesus or Morea, which is almost an island because of the long Gulf of Corinth. Because the tribes that settled in Greece were separated from each other by mountains and inlets of the sea, it was harder for them to become united. The children compare Greece with Egypt. The villages of Egypt were not cut off from each other, but joined by the river Nile. They notice the number of islands around Greece; these islands are really an important part of Greece. In some places they seem to form stepping-stones across the Ægean Sea to Asia Minor. Let them notice especially the large island of Crete facing the Gulf of Argos (Map 1.)

The first tribes to enter the Peloponnesus found some towns there—the two best known being Mycenæ and Tiryns, near the Gulf of Argos. They looted these towns, and settled down as farmers and herdsmen. They built

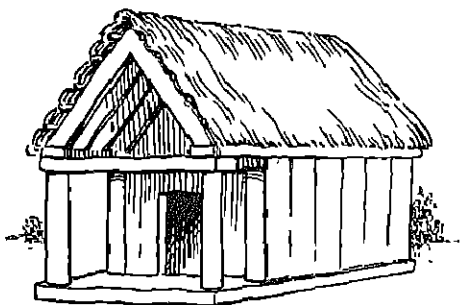


Fig. 35.—EARLY GREEK HOUSE

wooden halls for their chieftains and huts or houses for themselves, like that in Fig. 35.

On the island of Crete lived the kinsfolk of the people whom the Greeks had defeated in Mycenæ and Tiryns. Crete has as old a history as Egypt. The children will remember how Crete and Egypt traded together. The Greeks had legends about a powerful king named Minos who lived in Crete long before their history began and ruled the sea with his ships. He lived in a wonderful palace in Cnossos, the chief city in Crete. We know a good deal about this palace because parts of it have been dug up. The walls of the throne-room were decorated with pictures of flowers and running water.

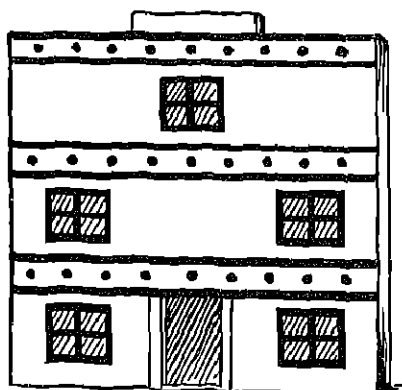


Fig. 36.—CRETAN HOUSE

There were great marble staircases and many rooms, even bathrooms with water-taps and drain-pipes. In great jars in big roomy cellars, the king kept his stores of corn, olive oil, and honey.

The Cretans made beautiful pottery. As they were sea-folk they often made designs from dolphins, flying-fish, the octopus, rocks, and sea-weed (Fig. 37). Their houses, too, were gay-looking and comfortable (Fig. 36). They were built of clay bricks and plaster. The round end of the wooden beams that were laid across the walls to support the floors and roof projected and formed a decoration. They are shaded in Fig. 36. The windows were fitted with red-tinted parchment which let in a rosy light, but no passer-by could see through it.

A Greek legend says that the old Greek towns on the mainland were subject to King Minos. Perhaps he conquered the new-comers. In any case, so the legend goes, he made the people of Athens send him seven handsome youths and seven beautiful maidens to feed the Minotaur, a monster with the body of a man and the head of



Fig. 37.—CRETAN JAR WITH PATTERNS OF SEA-WEED AND SEA-CREATURES



FIG. 38.—CRETAN COIN
WITH PICTURE OF A
MINOTAUR.

a bull. (See Cretan coin: Fig. 38.) This monster was kept in an underground dungeon approached by a maze of passages known as the Labyrinth. Theseus, the son of the King of

Athens, begged his father to let him be one of the seven youths to go, and he would try to kill the monster. At last the king agreed. Theseus succeeded because he was helped by Ariadne, the lovely daughter of King Minos. She drugged the guards, and gave Theseus a magic sword and a ball of thread that he could unwind and thus find his way back.

The children should be encouraged to read this story for themselves. It is very simply told in *The York Histories*, Book I (Bell). Backward readers might be helped to read it in the English lesson. Tell the children to read the story to find new details to discuss. This story is only a legend, but there is some truth in it, and this should be pointed out to the children: the Greeks were sometimes captured and taken as slaves to Crete. The Cretans, too, were fond of sport with bulls. Both youths and maidens used to wrestle with bulls, jump on their backs, swing on their horns, and perform all sorts of tricks as some of the pictures on their vases show. Bulls were kept in the palace buildings. When one looks at the ruins of Cnossos to be seen today, it is easy to understand why a "maze" or "labyrinth" came into the legend. The palace had a great central courtyard

surrounded by a perfect *maze* of small rooms and winding passages in which any stranger might lose his way. As time went on the Greeks became stronger than the Cretans. The Greek king of Mycenæ built a fine fortress palace on top of a hill (*acro-polis*=high city). Wonderful walls and gateways were built around his town. Such great stones were used that the Greeks of later days said they were built by giants, Cyclops, with one great gleaming eye. The walls of the palace were decorated with patterns in red, blue, and yellow. (See Fig. 39.)

Then about 1400 B.C. the Greeks made a sudden attack on Cnossos. It had no walls to defend it, and it was burnt to the ground. Sudden and swift was the end of ancient Crete—its glorious palace and fine houses. It can be understood now why the Cretans were no rivals of the Phœnicians after 1400 B.C. Many Cretans fled to other lands. Some, called Philistines, landed on the coast of southern Canaan and built towns there. It was these Cretans that gave Palestine its present name, for Palestine is simply another form of the word *Philistine*.

The Story of Troy

The Greeks turned their eyes eastwards to the many islands and the coast of Asia Minor. They wanted to trade their olive oil and wine for wheat. There was not enough flat land in

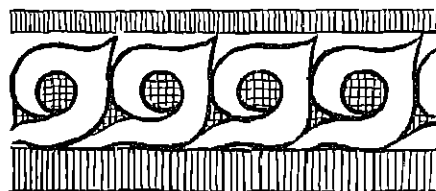


FIG. 39.—VERY EARLY GREEK PATTERN

Greece for many wheatfields, and in some places where the soil was stony only olive trees would grow and very sweet grapes for making wine. Wheat and dried fish could be obtained on the shores of the Black Sea. But before they could trade here, or settle in Asia Minor, they had to capture the strong city of Troy, or Ilium as the Greeks called it, near the Hellespont (Dardanelles), the strait through which ships must pass from the Ægean Sea to the Black Sea.

Agamemnon, King of Mycenæ, led all the Greek kings in a war against Troy. The Greeks captured this strong city by a trick, and it was destroyed in 1192 B.C. The younger children can read the story for themselves in *York Histories*, Book I (Bell). This was a mighty victory, and Greek minstrels composed many songs to sing upon their lyres and tales to tell about the war. They invented many adventures. They made the siege of Troy last ten long years instead of one, and brought in stories about their gods and goddesses.

Years after the siege of Troy, other tribes of Greeks, rough and warlike shepherds, came into Greece. They robbed and destroyed some of the towns, so that many of the older Greeks fled to the islands of the Ægean and to the coast of Asia Minor. They took with them their songs and tales of Crete and Troy, and the love of beautiful things they had learnt from the old towns of Mycenæ and Tiryns, and from Crete. It was in Asia Minor some time after 900 B.C., perhaps about 850 B.C., that the blind poet Homer, the greatest poet of Greece, gathered together the ancient songs and stories of the Greeks into two great books, the *Iliad* and the

Odyssey, the grandest poems in the world. The *Iliad* tells how the Greeks captured Ilium or Troy, and the *Odyssey* is a long story of the adventures of wise Odysseus on his return journey from Troy to his own island home of Ithaca.

Some stories from the *Iliad* and the *Odyssey* should be taken with the children in the English lesson. The most suitable story from the *Iliad*, "Hector's Farewell to Andromache," is given in Volume I, ENGLISH. The story of Odysseus can be read by the bright children themselves with some help (see Chapter X, Volume I, ENGLISH). The story shows how simply the early kings of Greece lived in rough wooden halls, and how princesses washed their own clothes (the story of Nausicaa).

The Greek City-States

The new-comers to Greece settled down in the usual way, doing some hunting, fishing, farming, and fighting. They lived rough, simple lives compared with their kinsfolk on the islands and in Asia Minor. It was to these Greeks that the Phœnicians came bringing treasures from Egypt and Babylon. By about 900 B.C. the Greeks had made an alphabet for themselves (Fig. 40). Gradually their little villages grew into towns, some with walls around them. Through their intercourse with the Phœnicians they began to build better ships and trade more. By 600 B.C. quite new towns had sprung up where old ones had been—Athens, Sparta, Corinth, Thebes, Argos, and others. The Greeks lived in their little cities and went to and fro to their work in the fields around the cities. The land that belonged to Athens, for example, was called Attica. In the very early

THE BEGINNING OF GREECE

days, each city had a king, but gradually the people took the rule of the city upon themselves. This kind of rule in which every citizen has a share is called a *democracy*, a Greek word meaning *rule by the people*.

Only Sparta kept her kings. Each city had slaves, bought, or captured in battle, so that much of the hard work on the farms was done by slaves. The children must be reminded that there were city-states not only in Greece, but in Crete, the islands of the Ægean Sea, and on the coast of Asia Minor. On the island of Crete alone there were more than fifty small city-states! When the children think of Greece they must think of the Ægean Islands and the shores of Asia Minor.

Wherever the Greek cities were, they were always jealous of each other and often fought each other. Nowhere and at no time did the Greeks become united. Yet they looked upon themselves as belonging to the same race, they called themselves by one name, *Hellenes*, and when they thought of the Greek world as one, they called it *Hellas*. They all spoke the same language and loved the great poems of Homer. All the Greeks, too, were very fond of games, and once every four years they agreed that there should be no fighting, but men from all the cities should come together and see who was best at games.

The spot chosen for the contest was a plain called Olympia, in Elis on the western side of the Peloponnesus. (See Map 1.) Here there was a temple and statue of Zeus, the king of the gods, for the games were held in honour of Zeus. The chief contests were foot-races, wrestling, disc throwing, boxing, the four-horse chariot race, the horse race, the long

PHOENICIAN	EARLY GREEK WRITING RIGHT TO LEFT	LATER GREEK	EARLY LATIN	LATER LATIN
Α	A	A	A	A
Β	B	B	B	B
Γ	Γ	Γ	<	C
Δ	Δ	Δ	Δ	D
Ε	Ε	E	Ε	E

Fig. 40—How we got our ALPHABET.

jump. The competitors were called *athletes*, and they had a long training before competing. The victor was crowned with a wreath of wild olive cut from a sacred olive tree. A palm branch, the common sign of victory, was placed in his hand, and his name, the name of his father, and his city were proclaimed. So important were these games that events were dated from them. The period of four years between the contests was called an Olympiad. The Greeks began to reckon by Olympiads about 776 B.C. Their year 1 was the first year of the first Olympiad. A Greek would say, "My son was born in the second year of the tenth Olympiad."

Remind the children that the two cities they are going to hear most about, Athens and Sparta, were very different

from each other. The Athenians loved pictures, sculpture, and poetry. Of all the Greeks perhaps they were the ones who loved music most. The musical instruments of the Greeks were the *lyre*, pipe, and flute (Chart IV).

In Sparta the boys were all trained to be soldiers. They were taken away from their mothers at seven and sent to a school where they learnt to fight and be brave. They had only very plain food to eat, and rushes to sleep upon. They were taught never to grumble, never to cry and complain if they were hurt, and always to do as they were told. We still call brave people today Spartans.

In connection with their English (Volume I) the children will like to know that *Æsop*, who wrote the fables they are reading, lived about this time, perhaps 650 B.C. He was a Greek slave on the island of Samos. Set free by his master, he travelled a great deal and delighted everyone with his stories. He gave advice to the ruler of Athens and found great favour with Cræsus, King of Lydia.

Activities on the Part of the Children

(1) Reading to answer questions, to act, draw, etc. This is reading for information. (See Volume I, section on Reading.) (a) *Headway Histories*, Book I, *People of Long Ago*, Chapter VI, "The Wonderful Land of Greece" (University of London Press). (b) *The Story of a Great King of Crete and "The Tale of Troy,"* in *York Histories*, Book I (Bell). These two stories or parts of them the children can act.

(2) Booklets. Collecting new and interesting words for a word booklet: *maze* or *labyrinth*, *cellar*, *lyre*, *disc*, etc. Just what words go into their word books depends upon the age of the children. Words like *democracy* (*demo*=people, *cracy*=rule), *athletes*, *acropolis*, may appear in the word lists of children of the mental age of ten.

The children will enjoy drawing the early Greek pattern found at Tiryns and colouring it red, blue, and yellow. They can arrange these colours in many different ways and find which is the best. This pattern may be added to their book of Patterns.

The Greek house and Cretan house are added to their book of Houses. The Cretan house will look gay if the children colour the windows pink or red, the woodwork brown, and leave the walls white for white plaster. They will notice later that the early Greek house is very like the Anglo-Saxon wooden hall. The Anglo-Saxons and the Greeks belonged to the same great race. The children make booklets about (a) Crete, (b) Troy, (c) Greece. Most children want to make special booklets for Athens and Sparta. They add the Phœnician and Greek letters (Fig. 40) to their booklet about Writing.

If children live by the sea, they may like to draw vases and put on them patterns of sea-creatures and sea-weed. If they are country children, they can try flower decorations. The picture of the Cretan vase (Fig. 37) may encourage them to cover the space on their vase well. They add a Cretan coin to their book of Coins (Fig. 38).

CHAPTER NINE

THE GREEKS AND THE WORLD OF TODAY

ALTHOUGH children of the Primary School age cannot understand all that we owe to the Greeks, and all that the Greeks contributed to art, literature, and thought, the suggested material given below will prepare the way for this understanding, and will be found a great help to them later when they are in Secondary Schools and studying the Renaissance or Rebirth of Greek Learning.

The Greeks and the Persians: Some Famous Battles

The children should realize that the following battles are of permanent importance. They are more than interesting episodes. Let them again picture the Greeks as living in very prosperous little cities in Greece, on the islands of the *Ægean* Sea, and in Asia Minor. They had many ships of different kinds, for as their land was so small they needed to trade with other lands and to make homes in them. The Greeks were now the rivals of the Phœnicians and were taking the place of the Phœnicians on the sea. They carried over the Eastern Mediterranean their olive oil (for food and lighting), their sweet wines, pottery with pleasing patterns, honey, and fine woollen goods made in the towns of Asia Minor from the wool of the many sheep that grazed on the hills there. They brought home

metals, corn, and dried fish, especially from the shores of the Black Sea.

But now trouble began with Persia. Darius the Great ruled Asia Minor, and the Greek cities there wanted to be free. So they decided to take up arms and fight the Persians. They asked the cities in Greece to help them, but only Athens and one small town sent help. The Greeks might have been successful, but all the Greek cities in Asia Minor did not unite. Jealousy kept them apart, so in the end Persia won.

Darius now thought that it would be a good plan to conquer Greece. He had already conquered the half-Greek provinces of Thrace and Macedonia, and he had a fine fleet of ships built by the Phœnicians.

In 490 B.C. this fleet sailed from the island of Samos with a Persian army on board, crossed the *Ægean* Sea and landed at Marathon on the east coast of Attica, as the land around Athens was called. (See Map 2.) In great alarm and excitement the Athenians sent a famous runner called Pheidippides to Sparta to ask for help. The Spartans agreed to send help, but they said they could not start until the moon was full. To start before would bring ill-luck.

The Athenians decided not to wait, but to march out and meet the Persians at Marathon. They were joined by about a thousand men from the brave

little city of Plataea. When the Athenians reached the hills overlooking the plain and bay of Marathon, they watched until they saw the great Persian army filing across the plain evidently making for Athens. Then they rushed down and attacked the Persian army. The Persians had not brought their horsemen with them, and their showers of arrows did not do so much damage as usual, thanks to the Greek armour. The Persians were defeated and Athens was saved.

Now Pheidippides was asked if he would run to Athens with the good news. Athens was some twenty-four miles away, but Pheidippides ran as he never ran before. He gave his message, "Be glad! We conquer!" and fell dead before the rejoicing people. But his name lived on in fame, and athletes came to call twenty-five-mile foot races, or long foot races, Marathon races in honour of Pheidippides.

When King Darius died, his son Xerxes became king. He was a magnificent Eastern ruler, very different from the simple, truthful Persians of earlier days.

Xerxes was determined to conquer Greece. His army was too big to be shipped across the Ægean Sea, so he planned to march it into Greece from the north. It was to cross the Hellespont (Dardanelles), the strait between Asia and Europe, by a bridge of boats, and march along the coast of Thrace, Macedonia, and Thessaly, the fleet sailing by its side. Building a bridge of boats was a difficult job. Some six hundred and seventy boats were arranged side by side and anchored bow and stern. Strong ropes also held the boats together. On the boats a roadway was built of planks and earth, with a railing at each side (Fig. 41). It was a huge army that passed over this bridge, an army of different races and tribes—Medes, Persians, Assyrians, Babylonians, Syrians, Indians, Ethiopians from the west (Africa), men from the Caspian shores in goatskins, and men from the south of Egypt in lion skins and leopard skins, and others.

In the summer of 480 B.C. the great army reached the pass of Thermopylæ, the way into Greece. The Greeks had decided to try to stop the Persians at this pass, for it was not only a narrow road between the mountains and the sea, but the *main* road from northern Greece. It went close beside the sea along a rocky cliff. The passage was called Thermopylæ "The Pass of the Hot Springs" because there were hot springs near. The other way into Greece was over the mountains; this way would not be known to the Persians. Only a few men



Fig. 41.—BUILDING A BRIDGE OF BOATS OVER THE HELLESPONT.

were needed to keep a look-out here. Even in the face of this great danger all the Greek cities did not unite, but Athens and Sparta combined their forces.

The Spartan war-king, Leonidas, led some 6,000 men to check the Persians at the pass of Thermopylæ. For three days the Persians tried to get through, and lost so many men that Xerxes, who was watching from the mountains, "leapt thrice from his throne in alarm." There was no room for the great Persian army to spread out, and those at the back could not help those in front.

Then, as so often happened in Greek history, a treacherous Greek showed the Persians the way over the mountains. Xerxes sent his best troops, "the Immortals," along it to attack the Greeks in the rear. Frightened runners brought the news to Leonidas. He and his men had time to escape, but they would not. They were Spartans. They had been ordered to defend the pass, and defend it they would. Joyously, calmly, bravely, every Spartan fought to the death. They did not fight in vain, for their example encouraged the other Greeks.

The Persians now marched unhindered towards Athens while their fleet sailed along the coast. What was Athens to do? They decided to trust to their ships—their wooden walls—for they had built many triremes (Ship 3). The people of Athens were taken to the islands near. When the Persian army arrived, they found the city deserted, and they burnt and destroyed it.

But the Persian fleet which had entered the Bay of Salamis was now attacked by the Greek ships. Fighting ships in those days had their prow (or bow) built to form strong rams. A ship

in battle bore down on an enemy ship and rammed it in the side. This not only made a big hole, but threw the oarsmen into confusion. Now the Persian ships were so many that they got in one another's way in the narrow channel, and the Greek ships crashed through them and won the first famous sea-fight in history, 480 B.C. Look at the Athenian ship, Ship 3. Notice the rams, and "eyes" for the ship to see its way. Find the broad oar used for steering.

The Athenians were now masters of the sea, and Xerxes was afraid that he might be cut off from Asia by the victorious Greek fleet, and his bridge of boats destroyed. So he hurried home, leaving his general and a large army to winter in Thessaly, and be ready to attack Greece again in the spring. But when this army invaded Greece again, it was defeated by the Greeks at Plataea. After this no Persian army again entered Europe.

Marathon, Thermopylæ, Salamis, and Plataea are names we must remember. These victories made a great difference, not only to Greece but to the world. Why was this? The Persians were not ignorant barbarians. Their homes indeed were more comfortable than those of Greece. They would have brought all the art and learning of Babylon and Assyria and Egypt into Europe. They were on the whole kindly rulers. Indeed, large numbers of people were better ruled than ever before and the countries were at peace. But the kings did everything for the people. Their word was law. The Greeks were the first people in history to say that all citizens should have a voice in the government, and that there should be meetings at which important matters that concerned all were

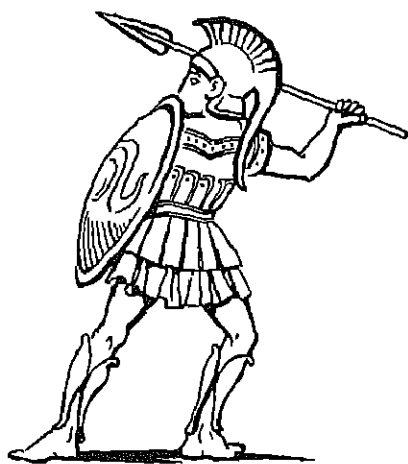


Fig. 42.—A GREEK SOLDIER.

discussed. Many countries today have a *democratic* government where *free discussion* is allowed, and most of us think and act as the Greeks did long ago. Modern history began with the Greeks, as the coming sections help to prove.

Activities and Self-help Work

(1) The children study Map 1 and their atlas map of Greece at odd moments to make sure they know where the following places are: Asia Minor, the island of Samos, Marathon, Athens, Salamis, the Hellespont, Thrace, Macedonia, Thessaly, Thermopylæ. They may like to collect interesting geographical names and their meanings: *Hellespont*, Greek Sea (*Hellas*, Greece; *pontos*, sea); *Thermopylæ*, warm spring (*thermos*, hot, warm; we still use the Greek word in *thermos* flask, and *thermometer*); it was the Greeks who called the land of the Two Rivers Mesopotamia (*meso*, middle; *potamia*, rivers); and they, too, named the Great Sea, *Mediterranean*

(*Medi*, middle, and *terra*, earth). (2) Booklets about the great battles. A picture of a Greek soldier may be drawn on the cover, or his helmet or shield (see Fig. 42), and the picture of the warrior on the Greek vase (Chart IV). These show the short kilt made of strips of leather, armour, breastplate, helmet with its great crest of horsehair, often dyed red, *greaves* to protect the legs, spear and round shield with some device upon it, a snake in Fig. 42; over the right shoulder and across the body came the sword-belt and sheath for the two-foot sword. Children enjoy finding all these things in the pictures.

Reading. (a) The York Histories, Book I, Chapters VII, VIII, IX (Bell). The children read these chapters to find out more about the battle of Marathon and Pheidippides, King Xerxes, and Leonidas and the battle of Thermopylæ. Some of the scenes in these stories can be dramatized. (b) The Headway Histories, Book I, *People of Long Ago*, Chapter VI, Section III (U.L.P.). There are questions the children can answer in these books.

The Great Days of Athens

(1) THE PARTHENON. GREEK VASES (CHART IV)

After the Persian Wars, glorious days began for Athens. Under the wise guidance of Pericles, the city was rebuilt and made lovely by fine temples and statues of the gods. High up on the Acropolis (the high city) was put an enormous bronze statue of Athena, the goddess of Wisdom, after whom the city was named. A great temple was also built for her called the Parthenon (or Maiden Chamber). This was an oblong building surrounded by an outer row of columns. There were

eight at each end, and seventeen at each side, making forty-six in all, since the corner columns must not be counted twice. The children may try to count the columns in the picture and see if this is true. The columns are fluted. Above the columns is a plain beam, and above this a frieze of pictures (Fig. 43). The pictures were beautifully carved and delicately coloured. The panels separating the pictures were blue. At each end of the building was a triangular space formed by the sloping roof. These were filled by groups of lovely sculpture. The children will enjoy trying to find these details on the picture (Chart IV).

Within the encircling row of columns was a double chamber with a row of columns at each end. In one chamber, the Maiden Chamber, was a colossal image of the goddess Athena which was made by the famous sculptor, Pheidias. It was of gold and ivory. The other chamber was the treasure-house of Athens, for Athens was very strong after the Persian Wars and received tribute from many other Greek states.

Many Junior children are very interested in the Parthenon, and it may be well worth while getting "A Short Guide to the Sculptures of the Parthenon" from the British Museum and some picture postcards of the Par-

thenon for them. It may encourage an interest in architecture that will enliven the history lessons to come. They will realize better how "new" the Gothic churches of the Middle Ages were. Then came Greek buildings again, as we see them today; for example, St. George's Hall, Liverpool. The modern Greek buildings are the result of the Renaissance or rebirth of interest in Greek things. The children will like to compare the Greek temple with an Egyptian temple (Chart II) and a Babylonian temple. They will easily see how the Greek column differs from the Egyptian; the Greek temple has a sloping roof, the Egyptian roof is flat, and so on.

GREEK PATTERNS AND VASES

The Greek flower pattern on Chart IV is based on the leaf of the acanthus plant, a Mediterranean plant. It is a lovely pattern; the children will see how it has been adapted to the vase on Chart IV. On the tall vase, the band at the foot of the warrior shows the key or maze pattern. The warrior for whom Victory is pouring wine is beautifully depicted. The wing and hand of Victory holding a wine jar can just be seen.

The children can compare the acanthus pattern with the Egyptian lotus

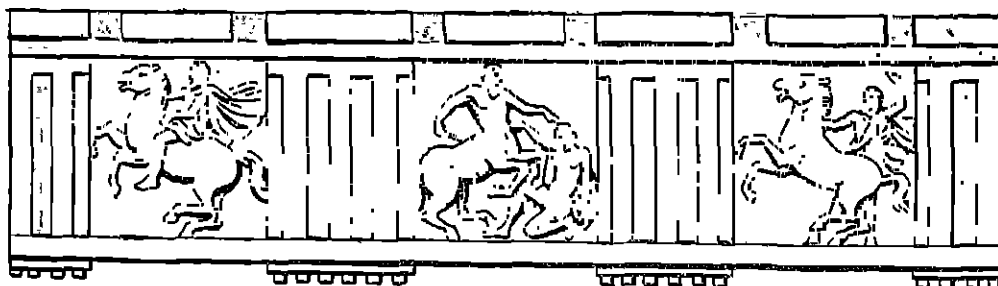


Fig. 43—FRIEZE OF PARTHENON.

pattern (Chart II). The tall vase is one of the loveliest vases of the great days of Greece, the mid-fifth century B.C., a period when Greek vase forms and vase painting reached their highest expression at Athens.

(2) GREEK HOMES, SCHOOLS, AND THEATRES (CHARTS IV AND V)

Greek houses were not pretty to look at from the outside, as were the Egyptian houses with their painted columns and lovely gardens, or the Cretan houses with their red-tinted windows. The front of even a wealthy man's house was just a blank wall of bricks. It had no opening but a door which led into a courtyard and the porter's lodge. At the other end of the courtyard, opposite the door, was a colonnade or porch into which the *hall*, the main room of the house, opened. On Chart IV part of the courtyard and the entrance to the hall can be seen. This hall grew from the first wooden halls or houses built by the Greeks (Fig. 35, Chapter VIII). The bedrooms were at the side and at the back of the hall. On the left-hand side of the courtyard were small rooms, perhaps used as a kitchen and storerooms, etc., with an upper storey over them for the women. This can be seen on the left-hand side of the picture on Chart IV. On the side of the courtyard facing the hall was an outside sitting-room. The courtyard had a shallow pool to catch the rain-water from the sloping roofs around. In this court the children played with toy carts and balls, or enjoyed a swing. The hall was the centre of the home, the living-room, where the mistress sat weaving and her daughters spinning.

The houses had no chimneys or hearths. They must have been heated

by charcoal fires in braziers. The walls were decorated with coloured plaster, and the floors paved with stones often arranged in patterns (mosaic). The courts and rooms were lit by oil-lamps set in niches in the wall. The lamp (Chart V) was filled with oil through a hole in the centre of the depression at the top. The wick came out of the spout. The furniture was well made and pleasing. There were chests for storing clothes, but lyres and other things were hung on nails driven into the wall. The tables were three-legged, and there were stools of great variety. The men reclined on couches when dining and slept on them at night. There were often lovely vases in the home.

The women, with the help of slaves, looked after the house. They spent much time in doing embroidery. Girls did not go to school, but little boys went to private schools in the charge of an old slave called a *pedagogue*, a Greek word that really means "leader of a child." The pedagogue carried the boy's books, looked on while he was being taught, and watched his manners (see Chart IV, the picture taken from Greek vase).

The boys learnt to write on waxed tablets, not papyrus. Chart V shows a waxed tablet. Wax was spread upon a wooden surface that had a frame around it (Chart V). A stylus was used with which to write, that is, a strip of bone or wood sharpened to a point at one end and flattened at the other. With the sharp point, a boy scratched his words on the wax. If he spelt a word wrongly, he rubbed the wax smooth with the flattened end of the stylus. These waxed tablets were also used as note-books. In Chart V the holes in the wooden framework can be seen

through which cords pass to tie the tablets together. The top frame protects the wax underneath.

At school boys learned reading, writing, arithmetic, and music. They read and learned by heart the poems of Homer—the *Iliad*, and the *Odyssey*. They were taught to speak well. Music is a Greek word, and to the Greeks music meant not only the beautiful sounds made by a musical instrument, but also the beautiful sounds of a well-trained voice. Boys also learnt to play the flute and lyre. They sang songs to the lyre. We still call poems that are like songs *lyrics*. Clever boys went on to learn some history, science, astronomy, and grammar. In the picture taken from a vase (Chart IV) a teacher is correcting a boy's written exercise with a stylus. Another teacher is giving a boy a lesson on the flute or pipe. On the wall can be seen, from left to right, a writing-roll, a folded exercise tablet, a lyre, a ruling square with four right angles.

Gymnasium and Playing-field

When a boy was old enough, he went to a public gymnasium or public sports ground. The Greeks thought physical exercises so important that they built gymnasiums out of public money.

Gymnasium is a Greek word. It was a building or several buildings open to the air, with fields and training-grounds. Here every form of sport and exercise could be practised—ball games, wrestling, the long jump, throwing the discus (a flat piece of metal about the size of a soup plate), etc. The gymnasium was not only a place of sports and games, but a place where men came to talk to and learn from one

another, and where great teachers lectured to anyone who would listen.

After the Persian Wars there were new athletic fields planned in the open country outside the city walls. To the north of Athens was the gymnasium known as the Academy. It was made beautiful with olive groves, and with its shady walks and seats it became a place where the Athenians loved to spend their leisure-time. Here in a grove the famous Plato set up his school. He was the pupil of Socrates. Both Plato and Socrates were philosophers, which is a Greek word for "lovers of wisdom."

We still use the word *academy* for school, and our word *school* is a Greek word, but in the Greek language *school* (*scholē*) means leisure! To the Greeks leisure-time was study-time. The Greeks had plenty of leisure-time because they had so many slaves to do all the hard work.

Books now played a very important part in the life of Athens. In the Greek bookshops were many round baskets or boxes holding the rolled books of those days (Chart IV). Books on almost every subject could be bought—Homer, and the works of other old poets, books on medicine, mathematics, sculpture, astronomy, etc., all written on long rolls of papyrus. Even a book on cookery might be found. It was after the Persian Wars that Herodotus, the Father of History, wrote his history of the world, which tells about Athens and her part in the Persian Wars. If possible, something he has written about the battles of Marathon and Salamis might be read to the children.

An educated Athenian sat and read his "rolled book" just as an Egyptian had been accustomed to do so long before.

THE GREEK THEATRE (CHART V)

It was the Greeks who gave the world plays and theatres. Plays in Greece were acted in the daytime and in the open-air. The first "plays" were only singing and dancing to thank the God of Wine for a good grape harvest. There was a circular dancing-place for the chorus. This was called the *orchestra* in later theatres, from the Greek word "to dance." The people sat round on the grassy slopes above the orchestra.

Gradually talking parts and actors were introduced. The dancing-place became the orchestra, and a stage cut off the back part of the circle. The grassy slopes were covered with marble seats; the leading men sat on the bottom row next the chorus. Their seats were made of marble shaped like armchairs.

As the theatre came to us from the Greeks, many of our words to do with the theatre are Greek words: *theatre* is a Greek word meaning "something to see," *drama* means to act or do; other interesting words are *chorus*, *orchestra*, *dialogue*, *comedy*, *comic*, *scene*, *tragedy*, *tragic*, etc.

Greek plays are still acted in our theatres today, and we have many theatres, but most of them are covered in because of our rainy weather. The children can read for themselves about a Greek theatre in *The Headway Histories, Book I, People of Long Ago* (University of London Press). Just two or three paragraphs, or even one paragraph, read by the children themselves is of great value, but every text-book used needs to be supplemented by an oral lesson. A great deal that is important must of necessity be left out of text-books for little ones, but it is of

great value for the child to read for himself and connect what he reads with what he has been told. Teachers will find more details about Greek homes and theatres in *Everyday Things in Classical Greece*, by the Quennells (Batsford). Classical Greece is Greece after the Persian Wars.

Greek Colonies

Lessons on the founding of the Greek colonies are especially useful for the B and C type of children, and they can be linked up with geography.

The children should realize by now why so many Greeks went over the sea and made homes in other lands. Not enough food could be grown in Greece, so Greek ships had to make voyages to other lands to exchange their lovely pots, their olive oil, and wine for wheat. When these merchants and sailors found a spot where they thought it would be pleasant to live and where they could trade, they came back to Greece for their wives, children, and friends. It was a very solemn occasion when they finally left their city. A leader was chosen, and some of the sacred fire that always burned before the altar of the god of their city was taken with them. A branch of one of the old home trees was fixed to the prow, then to the sound of music the ship sailed away. The god of the old city, the mother-city, was generally the god of the new city, and the two cities often remained friends. The Greeks were the first to have colonies like this, and they remind us a little of British countries overseas, for we have a little Mother Country and many big daughter countries like Australia and New Zealand.

The children enjoy finding the Greek

colonies on the map. They can find Crete again, and the islands of the *Ægean Sea*, the coast of Asia Minor. The Greeks also had colonies round the shores of the Black Sea (the Pontus). These shores were the granary of Greece (Map 1).

In the south, Egypt gave them a friendly welcome, and there in the Nile Delta they were allowed to build the trading city Naucratis (Mistress of Ships), the predecessor of Alexandria. Later they founded Cyrene, west of the Delta (Map 2).

But it was in the unknown *West* where they founded their most famous colonies. Although the Phœnicians were already there, it was a new world to the Greeks. They founded so many colonies in southern Italy that it became known as "Great Greece." It was the Greeks who were the first to bring to Italy such things as writing, poems and stories, architecture, and art.

The Greek colonists crossed over to Sicily and drove the Phœnicians out of the eastern half. Here *Syracuse* became the most learned and powerful city of the Greek world. Farther west at Massilia (Marseilles), on the southern coast of Gaul (France), they founded an important town that traded with the tribes up the Rhône valley (Map 2).

The Greeks were very anxious to find the way to the Tin Islands; so far only the Phœnicians had ventured beyond the Pillars of Hercules, and the Phœnicians were very careful that no one should follow them and find the way. From Massilia the Greeks sent a clever sailor, Pytheas, about 330 B.C., to sail through the Pillars of Hercules and find the Tin Islands. After many years he returned with wonderful tales to tell of these islands. Pytheas' account of the

British Isles is the beginning of the history of our land. The Celtic tribes who lived there belonged to the same great race, the Indo-European race, as Pytheas. The children will be very interested to read about his voyage and what he says of the British Isles in *The York Histories*, Book I, Chapter XI (Bell).

The Greeks also had a colony on the Mediterranean coast of Spain, but although the Greeks had so many colonies in Italy, the Phœnicians were very strong in the Western Mediterranean, because of their strong city of Carthage. The Carthaginians controlled all the north coast of Africa to the Straits, and the south coast of Spain.

Activities and Self-help Work

(1) *Patterns*.—The children copy the Greek key or maze pattern. They try to make a maze pattern of their own. They choose a leaf from the garden and try to make a leaf pattern with its aid. They copy some Greek patterns in their book of Patterns.

(2) A booklet about a Greek school with drawings and sentences about all the things found in a Greek schoolroom—a lyre, flute, writing-tablet, stylus, papyrus rolls, ruling square (two strips of wood at right angles) used for drawing square angles or right angles. The children can make one for themselves from two strips of cardboard. They can find these things on the Greek vase on Chart IV.

(3) The Greek numerals (Fig. 44) will interest them. These are the oldest Greek numerals known, used in the days of Solon, about 550 B.C. In this notation the initial letter of the name of a number was used as its *sign*, thus π (P) stood for 5, because the Greek

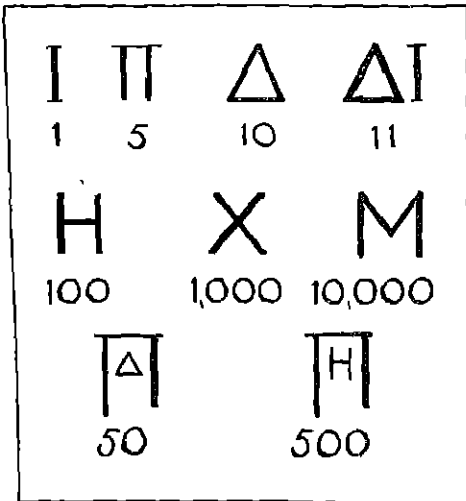


Fig. 44—GREEK NUMERALS 550 B.C.

word for five is *pente*. For the later Greek notation, the system known as Alexandrian, in which each letter of the alphabet stood for a number, see Volume III, ARITHMETIC. There the children will learn about the *abacus*, which made the arithmetic of olden days not nearly so difficult as its "strange" numerals make us think it was.

(4) A booklet about Greek colonies is worth making, especially if the children find all the places on the map before they write them in their books. They look at Charts IV and V for anything that they can add to booklets already begun, *lamps, houses, charcoal brazier* (for booklet about "Warming the House," see *Projects for the Junior School*, Books I-IV, Chapter IV (Harrap).

The children collect picture postcards or pictures, or even names of buildings that have columns like the Parthenon. A class scrap-book may be made. Whenever a child visits a new town, he will keep his eyes open for Greek buildings. Many children will want to make book-

lets about the Parthenon. Choosing appropriate patterns or symbols for the cover of their books is of great value.

Many children, of course, will be full of ideas for booklets, and may have to be warned not to attempt too many.

(3) *Acting*.—The children arrange the room to look as far as possible like a Greek theatre. They make a semi-circle of chairs so that they have a space for the orchestra and the stage. Some children are chosen for the chorus. They chant a poem, miming some parts. Certain parts of the poem are acted by children chosen as actors, then the chorus takes up the story again. Some poems lend themselves to this acting: "Horatius," by Macaulay, or "The Ballad of Eail Haldane's Daughter," by Charles Kingsley, and others in *Little Gem Poetry Books*, Books III and IV (Bell).

(4) The bright children in the top classes may collect Greek words that we use today. This can be done in an *English lesson*. The words are grouped under headings. This activity helps both vocabulary and spelling. Suggested headings: (a) *The Theatre*, see list of words already given. (b) *Botany* is a Greek word meaning plant. The Greeks were the first to study plants and flowers. The first botanical garden like those we see at Kew and other places was made at Athens by Aristotle, one of the greatest Greek scholars, and his friend Theophrastus (370 B.C.-286 B.C.). Because Theophrastus wrote the first book about plants and called them by Greek names, we use many of these names today—*papyrus, peony, narcissus, cypress, hyacinth, cedar, crocus, petal*, etc. As the children learn the names of flowers and study botany,

they will be interested to pick out Greek names. (c) *Geography*. The Greeks were the first people to study geography seriously. *Geography* is a Greek word (*geo*, earth; *graphy*, write), and *atlas*. The children will find many Greek words in their geography books—*pole*, *tropics*, *sphere*, *hemisphere*, *arctic*, *antartic*, *ocean*, *zone*, *horizon*, etc. The Greeks have named places, too, as: *Mediterranean* (the Great Sea was thought to be the centre of the world), *Mesopotamia*, *Atlantic*, *Phœnicia* (red or purple). (d) *Astronomy*. The Greeks discovered the world was round and made a catalogue of 800 fixed stars—*planet*, *astronomer*, *astronomy* (*astron*, Greek word for star). (e) *School*. Nearly every subject learnt at school we owe to the Greeks, so we can make a long list of Greek words—*history*, *geography*, *arithmetic*, *geometry* (the Greek Euclid gave the schools the first geometry book), *grammar*, *poetry*, *gymnastics*, *music*, *hymns*, etc. As the children learn more



Fig. 45.—TWO SIDES OF AN ATHENIAN COIN.

subjects and more history, they will appreciate the debt we owe to the Greeks, and why the battles of Marathon and Salamis are worth remembering.

(5) Many children will want to add an Athenian coin to their book of Coins (Fig. 45). On one side is the head of the goddess Athena wearing a crested helmet adorned with three leaves of her sacred olive. On the other side is an owl—Athena's sacred bird—with a spray of two olive leaves and a berry. The Greek letters on the coin stand for Athena. Why was the olive tree so important? (*food*—olive oil takes the place of our butter; *light*—oil-lamps).

CHAPTER TEN

ALEXANDER THE GREAT AND GREEK LEARNING

ALEXANDER THE GREAT must not be left out of any History Scheme for the Primary School. It was through Alexander the Great and his love of all things Greek, that Greek learning spread east and west. Some time, too, must be given to the famous town of Alexandria, so important in world history. It is better to leave out the legend of Alexander's horse Bucephalus and put in a description of the famous lighthouse, the Pharos of Alexandria. This is almost as interesting to children as the story of Bucephalus.

When the Greeks had defeated the Persians and Athens had been rebuilt and beautified, the city-states in Greece began to quarrel with each other, especially Athens and Sparta. Terrible wars went on in Greece itself. It is sad to think of Greeks fighting Greeks, and the only cause jealousy.

Then Greece was conquered by King Philip of Macedonia, the mountainous country north of Greece. Philip became King of Greece in 338 B.C. When Philip died his son Alexander came to the throne.

Alexander had been taught by one of the greatest Greek scholars, Aristotle (see Chapter IX). Aristotle taught him not only reading, writing, arithmetic, music, and other subjects, but to love the Greek heroes and everything Greek

that was wise and beautiful. Of all the Greek stories and poems that Alexander learnt, he loved best the Tale of Troy—Homer's *Iliad*. It is said he took it everywhere with him and put it under his pillow at night.

When Alexander became king, he decided to carry out his father's plan and conquer Persia. He knew this would please the Greeks. Persia was still a great empire with a large navy and ports on the coast of Asia Minor, Phœnicia, and Palestine. The Persian King Darius III had, too, thousands of soldiers, while Alexander had only hundreds. But Alexander's army was well trained and the best in the world.

To reach Persia his soldiers had to cross the sea at the Hellespont, where many years before King Xerxes had built his bridge of boats to enter Greece.

Alexander was especially eager to see Troy. From Troy he marched south-east through Asia Minor, capturing a number of towns. At Gordium he "untied" the difficult Gordian knot by cutting it! At the south-eastern corner of Asia Minor where it joins Syria, a large Persian army, led by the king himself, Darius III, tried to bar his way near Issus (Map 1). It was utterly defeated in 333 B.C., and Darius fled to Susa. Alexander now marched along the coast to Tyre. This strong city, after seven

months' fighting, was captured and destroyed. *Gaza*, once the stronghold of the Philistines, held out under its Persian governor, but that also was captured. Alexander attacked the ports first to make sure that the Persian fleet would not cut off his way back to Greece (Map 1).

He now pushed on into Egypt. The Egyptians had never been loyal to the Persians, and they welcomed him gladly. His fleet joined him here, and he built a new port, Alexandria, at the mouth of the Nile, to take the place of Tyre and to trade with Greece. The Phœnicians of the Western Mediterranean now disappeared from history, and the Jews whom Alexander had brought to his new city, and the Greeks, took their place as traders. Alexander was now ready to march into the heart of Asia. He returned to Syria and, passing through Jerusalem, Samaria, and Damascus, struck across the Euphrates and Tigris as Rameses, King of Egypt, had done before him. It was the same route, too, that Abraham had followed. Not far from the ruins of Nineveh at Arbela he met Darius with an enormous army and finally defeated him. He then marched on to Babylon, still an important town, where he was welcomed. Turning eastwards, he came to Susa and Persepolis. There was still another Persian capital to be visited, Ecbatana, capital of Media, where Darius had fled. Following Darius here and beyond towards the Caspian Sea, Alexander at last found him slain by one of his own generals. (See Map 1 for the travels of Alexander.)

Alexander now regarded himself as King of Persia and made friends with the Persian satraps (Fig. 46). We can-

not follow Alexander in all his wanderings in the remote eastern provinces of the Persian empire. In 327 B.C. he led his army across the upper Indus into India and fought and defeated an Indian prince. In this battle his men had to fight for the first time against elephants, which the Indians used as well as horses. But now his men would go no farther, so he was forced to return. He built himself some ships and sailed down the Indus. Then he marched by way of the coast back to Persepolis and Susa. He was just beginning to get his great empire in order when he died in 323 B.C.

Alexander was a great king because through him the people of the East learned much about the Greeks—their language, their thoughts, their books, their ways of building, their statues, etc. Wherever he rebuilt a city, or built a new one (and he built many), he encouraged Greek teachers to settle. He remembered, too, to send specimens of new plants home to his old teacher Aristotle.

When he died, his great empire was split up and ruled by his generals, but his work was not lost. Greek learning continued to spread. A Greek general called Ptolemy became ruler of Egypt. He built the Royal Museum in Alexandria, consisting of a great library, lecture-halls, rooms for different pur-



Fig. 46.—A PERSIAN SATRAP ON PERSIAN COIN.

poses, and courts. It was the *first* real *university*. Learned men from *all over the ancient world* came to Alexandria to teach and hear lectures. The library was not only a library, but also a book-copying and book-selling business. A great army of scribes or copyists set to work to copy books so that there were more for people to read. All the books were in the form of papyrus rolls which were often twenty feet long. (Chart V shows part of the library.)

It was during the reign of the Ptolemies (for Ptolemy I founded a line of Greek kings) that the Old Testament was translated from Hebrew into Greek by seventy learned Jews, 270 B.C. This was because all the Jews in Alexandria spoke Greek and had almost forgotten their old Hebrew tongue.

So proud was Ptolemy of his great library that he refused, out of jealousy, to allow the ruler of Pergamum (a beautiful Greek city in Asia Minor) to buy papyrus from Egypt. In Pergamum, therefore, the scribes were obliged to write on sheep-skin, which was called *pergament* or *parchment*. The kingdom of Pergamum in Western Asia Minor was also ruled by one of Alexander's generals.

The most wonderful building in Alexandria was perhaps the great lighthouse on the island of Pharos (Chart V). It was one of the seven wonders of the ancient world. The tall tower, something like the temple towers of Babylon, was thirty storeys, or 370 feet, high, an ancient skyscraper! "All night," said a Greek poet, "will the sailor, driven before the storm, see the fire gleam from its top!"

Nowhere in the world were there docks and a harbour like those of Alexandria. Here were boats from

Britain and India, from Africa and Spain. Side by side on the docks lay tin from the British Isles, silk from China, cotton from India, amber from the Baltic, and other unusual goods from far-away corners of the earth. There were even those new arrivals, the rats, hitherto unknown in Europe, unwelcome strangers from India that travelled hidden away in bales of cloth!

Besides Alexandria and Pergamum, there was the new city of Antioch in Northern Syria, built by another Greek general (Maps 1 and 2). From Antioch this general ruled most of the old Persian Empire. Antioch became almost as great a centre of Greek learning as Alexandria.

We must not think of Alexander the Great as only a great conqueror and traveller, but as a spreader of learning. This period of history when Greek learning spread far beyond the old cities of Greece is often called the Greek Age or Hellenistic Age, and it lasted until Rome conquered the greater part of the world.

It was because the Greek language came to cities in Egypt and Western Asia conquered by Alexander, or founded by him or his generals, that many years later the New Testament came to be written in Greek, the grandest of all languages.

Activities on the Part of the Children

Studying Map 1, and (1) tracing the travels of Alexander, (2) finding all the countries that made up Alexander the Great's empire: Thrace, Macedonia, Greece, Asia Minor, Syria, Phoenicia, Palestine, Egypt, the lands of the Two Rivers (called by the Greeks Mesopotamia), and all the vast lands of

Persia. It stretched north to the Black Sea and Caspian Sea and beyond the river Oxus. To the east it included part of India up to and a little beyond the river Indus.

Reading to answer questions: (a) The *Headway Histories*, Book II, *Famous Men and Famous Deeds*, Chapter I, "Alexander the Great" (Univ. London Press). (b) The *York Histories*, Book I, Chapter X, "The Adventures of Alexander the Great" (Bell). This is an easier book.

Writing. The story of the Gordian Knot. Give the children the quotation from Plutarch's *Life of Alexander the Great* to copy and work into their story: "Alexander was shown the chariot tied up with a knot of rope (made of tree bark). All the peoples of that country believed that whoever untied that knot should become Lord of Asia."

Booklets about (a) Alexander the Great. Make sure that the children do not think of Alexander as only a vain conqueror. He was the spreader of Greek learning, and through him the New Testament was written in the

finest language of olden days, Greek. (b) The town of Alexandria. (c) The children may add a coin of Alexander to their book of Coins, and a Greek lamp to their book of "Lighting the House through the Ages." (d) Weaving. The loom on Chart V is one such as Penelope used to weave upon when waiting for Odysseus. She has a shuttle in her hand on which the weft or weaving thread is wound. The weighted warp threads hang down from a roller, on to which the work is wound as it is finished. The warp threads are divided by what is called a shed-stick at A. This helps to make a space through which the shuttle carrying the woof threads can pass. The heddle-stick B, which was attached by loops to alternate warp threads, was pulled up for one passing of the shuttle and allowed to fall back for the next: we only know what a Greek loom was like from Homer's descriptions. The drawing on Chart V is from a Greek vase. We think a shed-stick and heddle-stick were used as described (see Volume IV, Weaving). The children might try to make Penelope's loom (see also Chart VII).

CHAPTER ELEVEN

ROME

Latium and the Latins

THE story of Rome is of importance. It can be told simply by a few stories, but care must be taken that the children remember the part that is of historical value. The suggestion given here will help to make the stories something more than stories. Remind the children that tribes of Indo-Europeans entered Italy as they had entered Greece. The most important group that settled in Central and Southern Italy were the Italic tribes, the earliest Italians.

To the south and east of the Tiber, which flows into the sea in the middle of the west coast of Italy, a group of Italic tribes settled, known as the *Latins*. The plain they settled in they called "Latium," whence their own name "Latins." Other Italic tribes lived among the mountains—the Samnites and Sabines. But of all the Italic tribes it was the Latins who were to become the rulers of Italy. The Latins were farmers; they grew grain and pastured flocks on the upland. A small town called Alba Longa was their chief town, and this town led them when they were fighting their hostile neighbours on all sides. Alba Longa was near the Alban Mountains.

The Latins had rivals in Italy besides their own Italic tribes, the Samnites and others. To the north of the Tiber, the Etruscans, a bold race of sea-rovers,

settled. They were rather like the Phœnicians, and may have come from Western Asia. They built fine cities and made good weapons, chariots, and pottery. The power of the Etruscans frightened the Latins, who were simple farmers. They feared the Etruscans would cross the Tiber and conquer them.

THE BEGINNING OF ROME

When the Latin peasants needed iron weapons or tools, they brought an ox or some grain to the south side of the Tiber, where there was a bridge. Overlooking the bridge was a bold hill called the *Palatine*, with a square stronghold to guard the river crossing. Several hills bore straggling villages, but the stronghold on the Palatine was the leader. On the low ground, encircled by the hills, was an open-air market belonging to the villages. Here in the Forum, as they called the valley market, the Latin peasant could meet the Etruscan traders and exchange his grain or his ox for the metal tools and weapons which he needed. These were of iron, but once, not so long ago, they had been made of bronze. The people who lived in the villages round the market were chiefly Latin families who had taken to trading or owned fields near, some Etruscan traders, and a few foreigners from overseas. This group of straggling villages was called Rome perhaps as early as 1000 B.C. (Map 2.)

The Etruscan city-kingdoms soon stretched far across Northern Italy. About 750 B.C. what the Latins feared happened: an Etruscan prince crossed the Tiber and took possession of the stronghold on the Palatine and made it his castle. Then he gained control of the little villages on the six hills close by, which with the Palatine merged into the city of Rome, the City of Seven Hills. The Etruscan kings of Rome then extended their power over Latium, and the town of Alba Longa by the Alban Mount, which once led the Latins, disappeared. Thus Rome became a city-kingdom under an Etruscan king.

For some two hundred years the Etruscans ruled the Latins. In Rome they drained the marshy ground on which stood the busy Forum, they built a wall around the seven little hills to enclose Rome, and a temple to the chief god Jupiter.

In the south of Italy, as you know, the Greeks had settled, and both the Etruscans and Latins must have learnt much from trading with the Greeks. But it was the Etruscans who brought the arch into Italy. The Greeks never used an arch in building.

About 500 B.C. the Latins revolted against the cruel Etruscan king Tarquin and drove him from Rome. It is from 500 B.C. that the history of Rome and the Latins really begins.

Later a legend sprang up about the founding of Rome that the Latins thought more worthy of their grand city, the legend of Romulus and Remus. This legend should be told to the children, or if they can read, they should read it for themselves in *The York Histories*, Book I (Bell).

The Romans counted their years from the building of Rome. They said

Rome was built in the year A.U. 1 (*anno urbis* = in the year of the city). In Christian times the date was fixed as 753 B.C. Remind the children from what event the Greeks counted their years.

ROME BECAME A REPUBLIC AND CONQUERED ITALY

When the Etruscan king was driven out of Rome, Rome became a republic ruled by two men called consuls. These consuls were chosen from the Roman nobles or patricians, and they ruled for one year; then two more were elected. When the consul went into the streets, twelve men called lictors went with him. They carried bundles of rods with an axe in the middle of the bundle (see Fig. 47). This was to show that the consul had power to punish. These bundles were called "*fascis*"; it is from this word that the modern Italian word *Fascist* is taken. The consuls were helped by a number of wise men or elders called the *Senate* (Latin *senex*, an old man). The Senate was a very powerful body. The children will have seen the letters S.P.Q.R. on Roman standards. These letters stand for "*Senatus Populusque Romanus*," which means Roman Senate and People.

Not much time need be spent over the wars that made the little Roman republic master of the whole of Italy. But the children will like to hear some of the stories connected with Rome and these wars. Here is a list of the wars: (1) The Romans had to fight the Gauls who came over the Alps from Gaul (now France) and took possession of the Valley of the Po (now Lombardy). The Gauls swept down upon Etruria (the land of the Etruscans) and Rome. In the end Rome conquered the Gauls.

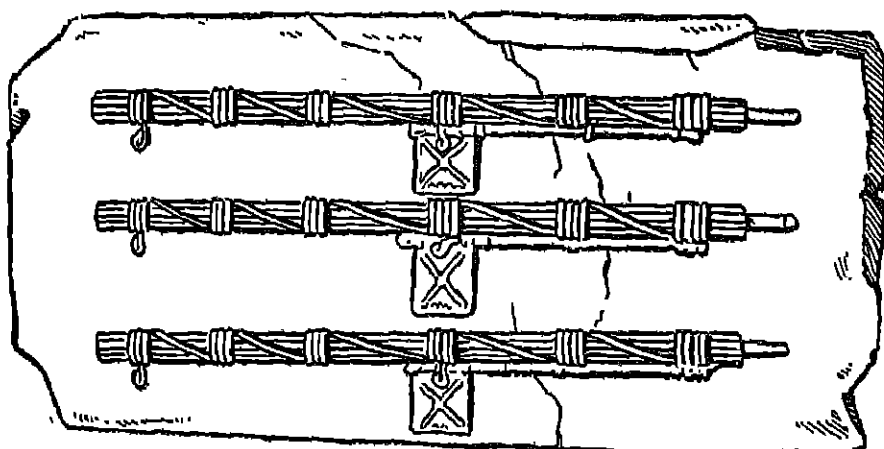


Fig. 47.—FASCES, BUNDLES AND RODS CARRIED BY THE LICATORS (NOTICE THE AXES).

- (2) Other Italic tribes, the Samnites. (3) The Etruscans, weakened by the Gauls, were at last conquered by the Romans. (4) The Greeks in the south. By 272 B.C. the Greek cities accepted the rule of the Romans.

Stories to be told to the Children or read by them

- (1) The Story of Romulus and Remus, *The York Histories*, Book I (Bell).
 (2) Horatius who kept the Bridge—Rome and Etruria, 507 B.C., *The York Histories*, Book I (Bell). Also the poem "Horatius" in *Lays of Ancient Rome*, by Macaulay.
 (3) How the Geese saved Rome . . . Rome and the Gauls, 394 B.C., *The York Histories*, Book I (Bell).

ROME AND CARTHAGE (Map 2)

Rome did what no Greek city had been able to do, she ruled a whole country. Only one great city remained to rival her in the West, and that was Carthage, founded by the Phœnicians. Carthage was the richest and strongest city that Rome was to fight. It ruled over the neighbouring parts of North

Africa as well as western Sicily. It had trading stations in Sardinia, Corsica, the Balearic Isles, and south-eastern Spain. If the Carthaginians got the whole of Sicily (the Greeks had the east), they could close the Strait of Messina to Roman ships. Carthage was a danger to the trade of Italy. Three great wars were fought between Rome and Carthage, known as the Punic Wars. (Punic is the Latin for Phœnicia.) Carthage was strong on the sea; the Romans knew that to defeat her they must become strong on the sea. Although they were not good sailors, they began to build ships (see Ship No. 4). This ship is a merchant ship. The fighting ships had oars and beaks or rams (see Ship No. 3). The result of these wars was the complete destruction of Carthage, 146 B.C.

Two stories should be told the children about this war:

- (1) "Regulus, the Brave Roman who kept his Word," 255 B.C., *The York Histories*, Book I (Bell). A simple story.
 (2) "Hannibal: the Man who took an Army across the Alps." Every child if possible should hear or read this

story. Children of eight and nine can read it for themselves in *The Headway Histories*, Book II, *Famous Men and Famous Deeds*, Chapter I (Univ. London Press).

The defeat of Carthage was as important an event in the history of the world as the defeat of the Persians was. Carthage had little learning to give the world, Rome had all the learning and art of Greece. If Rome had been defeated, it would have made a great difference to Britain, as you will see.

Rome then extended her rule *eastwards* over Macedonia, Greece, Asia Minor, Syria (including Palestine), and Egypt. The next section shows how she extended her power northwards to Britain and became a great empire (see Map 2).

Rome became a Great Empire. The Pax Romana

JULIUS CÆSAR AND BRITAIN, 55 B.C.

It was Julius Cæsar who conquered the lands now called France (Gaul), and southern Germany. He really extended the Empire to the Rhine (see Map 2). The children must know something about Cæsar and the first coming of the Romans to Britain in 55 B.C. and 54 B.C. This is the date when the written history of Britain really began, because Cæsar wrote an account of his visits.

Stories to be told to or read by the children:

(1) "Julius Cæsar and the Brave Standard Bearer," in *York Histories*, Book I (Bell)

(2) "Julius Cæsar, a Famous Roman," the *Headway Histories*, Book II, *Famous Men and Famous Deeds* (Univ. London Press).

Julius Cæsar ruled Rome well and

planned great things for Rome. He was really the first emperor of Rome, although he was not called emperor.

THE FIRST ROMAN EMPEROR OR IMPERATOR, 27 B.C.

After Cæsar's death, his nephew and heir Octavian fought against the men who had killed Cæsar, and defeated them. Octavian now became the ruler of Rome. He was "princeps," that is "the first," meaning the first of the citizens (from *princeps* we get our word *prince*). The Senate gave him the name of Augustus in 27 B.C. Augustus means the "great or august one." Henceforth he was known as Augustus. Another title he bore was *Imperator*, a title given to a general by his soldiers when they hailed him as conqueror after a victorious battle. It is from *imperator* that we get our word *emperor*. Both Augustus and the Emperors after him were called *Cæsars* in memory of Julius Cæsar (cp. Kaiser, Czar, both from Cæsar).

Augustus was a wise ruler. He sent just men to rule the provinces, as the different countries belonging to the Empire were called, and everywhere he restored law and order. It was while Augustus was ruling that Jesus Christ was born in Bethlehem, an event that was to make the greatest difference to the world. Augustus died fourteen years *after* the birth of Christ. Remind the children that they have travelled in time from 5,000 years before the birth of Christ to fourteen years after. How many years is this? Let them study the time-line (Fig. 48). It can be drawn on the board for them on a larger scale. The year of Christ's birth has no number because it is the starting-point for counting the years. Thus we have the

first year before the birth of Christ, the year 1 B.C., and the first year after the birth of Christ, the year A.D. 1, and so on. Any event that happened after the birth of Christ was said to happen "in the year of the Master" (the Lord or Jesus Christ). The Latin words for "in the year of the Lord" are, *anno*, in the year; *domini*, of the Master. Hence the letters A.D.

Ask the children questions about the time-line (Fig. 48). For example, how many years is it from 20 B.C. to A.D. 20? How many years after the birth of Christ did Augustus reign? How many years after Christ do we live? Other events can be added to this time-line as they are learnt. Children make a panorama book for their own time-line, so that they can extend it as long as they like.

FAMOUS BUILDINGS IN ROME

Augustus built many fine buildings in Rome, and from his day it steadily grew in grandeur until it rivalled Alexandria. The children will be interested in learning about some of these buildings:

(1) The *Amphitheatre* at Rome, now called the Colosseum (Chart VI). This enormous building, one of the greatest in the world, was like a double Greek

theatre (*amphi* means both, both sides, *around*). It had seats all *around* it, for it was an elliptical arena surrounded by rising tiers of seats accommodating some 80,000 people. The drawing on Chart VI shows only the outside walls. It was completed in A.D. 80. The arena space is 95 yards in length and 60 yards in breadth. In this great arena gladiators (swordsmen) fought with each other or with wild beasts. The fights with wild beasts were known as "Huntings."

(2) The great open *circuses* were used for chariot-racing. In shape they were long and narrow with a low wall running down the middle (see Chart VI). The tiers of seats around this long, narrow oval held some 250,000 people. Four chariots (red, white, blue, and green—these were the colours that distinguished them), each drawn by four horses, would race seven times around the track (1,600 yards). If a chariot hit the low wall in taking a turn, for the track was narrow, it only gave the spectators an extra thrill!

(3) The temples were like the Greek temples, but not so lovely. The finest Roman temple, the Pantheon, a temple to all the gods, had a beautiful domed roof (Fig. 49). The part with the dome still remains and is used as a Christian

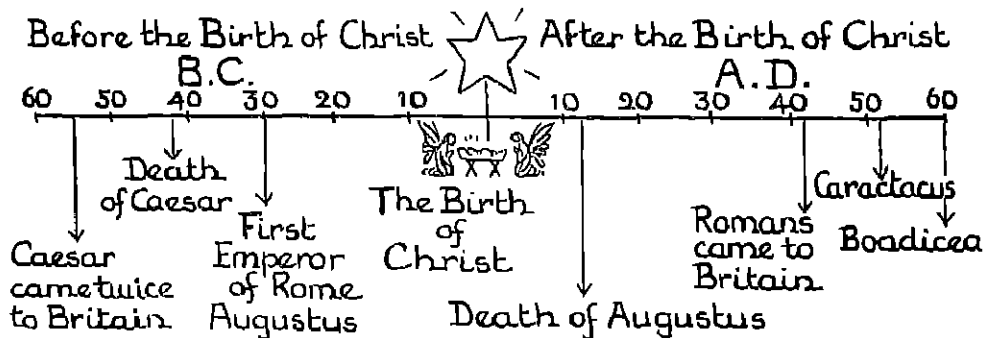


Fig. 48.—A TIME-LINE.

church today. The dome and the arch were the two things that were not copied from the Greeks. Pictures of St. Paul's Cathedral help to explain the dome to children. The actual shape of a dome is best shown by half an orange or ball. The Romans could not carve such lovely statues or pictures as the Greeks did, or make such exquisite vases. They had less love of beauty than the Greeks, and liked best to make things of practical value—bridges, aqueducts, walls, baths, libraries, etc. Chart VI shows an aqueduct for bringing water to a town, and a fine bridge.

The homes of the rich people were copied from those of Greece, and the rooms arranged round a courtyard. In these homes grand dinner-parties were given, to which most of the guests arrived in litters carried on the shoulders of four or more slaves (Chart VIII). The Romans reclined on couches at dinner, placed around three sides of the table, one side being kept for service (Fig. 50). This was just as the Greeks dined. There were no knives or forks in those days, only spoons. The Romans, like the Greeks, did not eat a great deal of meat, but chiefly vegetables, fish, olive oil, bread, fruits and wine. Small charcoal stoves were large enough for their cooking.

Activities and Self-help Work

(1) *The Alphabet and Numbers.* The children add the Roman alphabet and numbers to their self-help booklets. The Romans learnt the alphabet from the Greeks (see Fig. 40). They altered the Greek letters and made the fine

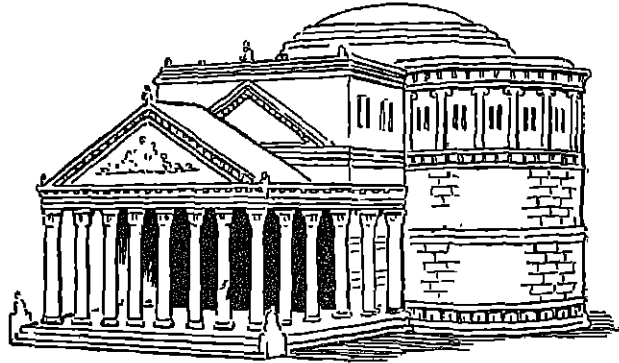


Fig. 49—PANTHEON, ROME.

capital letters we use today. These letters spread through Europe, and finally the Romans brought them to Britain. But the eastern part of the empire used the Greek alphabet. The children must be reminded that when they are reading about the alphabet they are reading about *capital* letters only. The Romans wrote in capital letters. It was the monks of the Middle Ages, the period after the fall of Rome, who introduced the small letters. The children must draw the Roman capitals as beautifully as they can in their books.

The Romans used letters for their numbers. We still use Roman numbers on clocks and watches, and for numbering chapters, etc. They are useful, but very clumsy when doing arithmetic. The children will like to write the Roman numbers in their book of Numbers. They look out for their different uses. Some children try to work simple sums with Roman numerals! (See Volume III, ARITHMETIC.)

(2) The children make drawings and write descriptions of the pictures on Chart VI. The shield and Roman standard are interesting to study and draw; see if the children can find the lightning, and the thunder-bolt of Mars,

the god of War, on both, and the eagle's wings.

The pattern on the mosaic floor may be copied into their book of Patterns. It is a valuable activity to let the children sort out the pictures among their different self-help booklets; for example, they make drawings of the Roman lamp and fire-place for booklets about lighting or warming the house through the ages. The Roman school in the courtyard of a Roman house should be compared with the Greek school on Chart IV. The pupils use waxed tablets like those of the Greeks for their writing.

Older children may with advantage draw plans of the Circus Maximus (an oval, long and narrow), and the amphitheatre, now called the Colosseum (almost round). Because of the beautiful arches, the aqueduct and bridge are worth copying. Children will enjoy talking about the dress of the Roman people. The centurion was the commander of a company of soldiers (at first 100 men). The children may remember the centurion in the Bible.

(3) Self-help booklets may be made

about (a) The Beginning of Rome. (b) Rome a great Republic, her conquest of Italy. (c) Cæsar. (d) Augustus. Pictures of Roman buildings are collected or drawn for a class album. There are a great number of words for a word book—as *senate*, *consul*, *fascies*, *prince* (from *princeps*, first), *palace* (from Palatine Hill where Augustus built his house, which became known as a "palace"), *emperor* (imperator), *Cæsar*, *anno domini*, *circus*, *Colosseum*, *arena*, etc.

(4) Map 2, "The Roman Empire," should be pinned up for the children to study from time to time, so that the words "Roman Empire" will really mean something to them. The boundary of the Empire on the north-east was generally the Rhine, and the Danube and the Black Sea. Under some emperors, for example Trajan, the boundary was extended for a short period to include Dacia and the northern shores of the Black Sea. The children get a good idea of the position of Britain with regard to Europe, and the countries bordering the Mediterranean Sea. This helps geography.



Fig. 30.—TRICLINIUM (THREE COUCHES). HOW THE ROMANS DINED.

THE BRITONS AND THE ROMANS IN BRITAIN

The Celts or Britons (Chart VII)

THE Celts who lived in Britain when the history of this island began belonged to the Indo-European race. They had travelled westwards from the grasslands of Central Europe and Asia. They came in two great groups or waves, very much as the Greeks came into Greece. First came the Gaels, who are still found in Ireland and Scotland, some of whom may have come as early as 600 B.C., secondly came the Cymri or Brythons, still found in Wales. They were tall, fair-haired warriors who used weapons made of iron. The folk already living in Britain were the smaller dark-haired Iberians who had taught themselves many crafts during the long Stone and Bronze Ages in Britain, especially weaving and making tools and weapons of bronze, just as the Egyptians had taught themselves on the banks of the Nile.

The Celts who came over in wave after wave chased the dark Iberians across the island as well as their own kinsfolk who had preceded them (This is very like what happened in Greece) Many of the pursued took refuge in the mountains to the north and west, especially in Wales. The Britons were already settled in this island, that is still called by their name, when Pytheas,

the Greek traveller from Marseilles, made his voyage of discovery there in 330 B.C. (see Chapter IX).

The only building that remains to remind us of the Stone and Bronze Ages in Britain is Stonehenge (Fig. 51). This may be the remains of a temple to the sun-god built by the Iberians. The big stones make us think of the great blocks of stone that built the Pyramids.

When the Romans came to Britain, the Celts were prosperous people. They were not ruled by one king, but were divided into tribes, each with its own chieftain. They lived in fortified villages on hill-tops or on platforms of earth built on marshes (Glastonbury). This was for protection, because one Celtic tribe often fought another.

The children can see from Chart VII what the Celtic villages were like and how they built their houses with wattle plastered with clay. Wattle is a kind of woven basket-work or wicker-work. Straight branches were planted in the ground and pliant branches were woven in and out. This framework was plastered with clay. The roof was thatched. The Celts were very fond of wattle-work. Fences were made in this way, and boats. The wattled frames of the boats were covered with skins or hides. These boats, called *coracles*, are still in occasional use by fishermen on Welsh rivers.



FIG. 51.—STONEHEDGE EARLIEST STONE BUILDING IN BRITAIN.

The Britons were artistic and skilful people. They were clever potters, and had used a potter's wheel long before the Romans came. Their carpenters, too, had invented a lathe. The potter's wheel and lathe were two machines that made work much quicker. Their metal-work was famous. Let the children study the patterns on Chart VII, especially those on the shield. Coloured copies of this shield, postcard size, can be obtained from the British Museum. It is beautifully decorated with strips of bronze and knobs of red enamel or glass.

The women spent much time spinning, weaving, and dyeing. They wove pretty plaids in bright colours. The colours or dyes they got from plants. (Fig. 52 shows the iron bars they first used as money.)

Not much land was cultivated because of the great forests where wolves and wild boars roamed. Wheat was grown in the south and oats in the north, as the practice is today, and every village had pasture-land for cattle, sheep, pigs, and a few horses. The horses were needed for drawing their war chariots

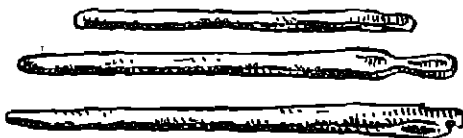


FIG. 52—IRON BARS USED AS MONEY

(Fig. 53). Hunting, fishing, herding, weaving, bee-keeping (for sugar), metal-work, carpentry, and above all fighting occupied most of the time of the Britons.

The Romans in Britain A.D. 43-410 (Chart VIII)

The children can read for themselves with help the stories of how the Romans conquered the Britons; the story of Caratacus (or Caractacus), who was defeated by the Romans in A.D. 51, and Boadicea (or Boudicca) who was defeated in A.D. 61, will be found in The York Histories, Books II and III (Bell). Give them a little talk about the stories first and teach the proper names. Children of nine or ten who can read alone need an incentive to read. Tell them to read to see if these remarks about the stories are true, "The story of Caratacus is the story of a brave losing fight, both the victors and the

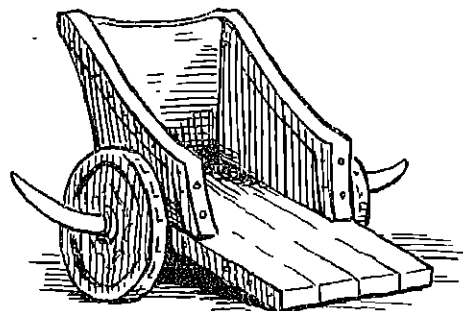


FIG. 53—BRITISH CHARIOT.

defeated deserve praise." "The story of Boadicea is a story of shame and horror, a story of things that ought never to have happened." Younger children and backward children must have easier facts to discover. With them the story must be read in paragraphs, and they should be taught to restate the contents of each paragraph. Even with older children paragraph reading and studying is important, and all long stories should be suitably divided.

In A.D. 78 a wise Roman governor called Agricola was sent to Britain. It was his work to finish the conquest of Britain and to pacify the people and make them content. Agricola travelled farther north than any other Roman. He built a line of forts across the narrowest part of Scotland, from the Forth to the Clyde. The land beyond, the Highlands, he called Caledonia. Although he defeated the wild Caledonians, he never succeeded in conquering their mountainous land. He built many forts in the lowlands to keep them in check. An important line of forts ran from the Tyne to Solway Firth; this finally became the boundary of Roman Britain.

The Romans introduced many changes in Britain. They built towns with carefully planned streets, houses, temples, market-places, and baths. Some towns were fortified and had walls around them. They were very different from the British villages. Fine villas or farms were built in the country (see Chart VIII), where Romans or Romanized persons lived. These were real houses with rectangular rooms built around a pretty courtyard or garden. They were very different from the round British huts. The villas were also

gay with cherry trees, peach trees, and ornamental birds, the pheasant and the peacock, brought over by the Romans. On the farms were horses, cattle, sheep, and pigs, geese were often kept, and of course cats and dogs. British dogs were famous in Roman days. Each villa was the centre of busy life.

Many of the British chiefs learnt Latin and wore the toga, and Britons in the towns learnt a good deal of Latin. But the Britons in the villages, indeed the great majority of Britons, never learnt Latin. The alphabet had, however, come to Britain.

HADRIAN'S WALL (Chart VIII)

When the famous Emperor Hadrian who built the Colosseum came to Britain in A.D. 121, he planned a great wall from the Tyne to the Solway, with a great ditch in front of it to keep back the wild northern tribes. Beginning at Newcastle, the Wall, from eight to ten Roman feet thick, and twenty feet high (including the parapet) ran westwards over hill and dale to Carlisle, some seventy miles. At regular intervals of a Roman mile, there were fortlets, or mile-castles, built of stone, or turf if stone were scarce; between each of these and the next there were two stone towers or turrets for signalling. These mile-castles and turrets were built as part of the Wall. At intervals on the southern side of the Wall, and close to the Wall, were sixteen forts or permanent camps for the legions—great square enclosures protected by walls and ditches. Some of the officers who guarded the Wall were Romans, but the men under them came from all parts of the Empire, from Spain, the banks of the Danube, North Africa, etc.

ROMAN ROADS (Chart VIII)

Fine roads were built to join the different parts of the great Empire. Along these roads came supplies of food, armour, and weapons for soldiers guarding the Wall, messages from the Governor and even from Rome itself, so that all felt they were part of the Empire. The roads were so well built and paved that men could travel along them very quickly. Let the children find on the map where some of the roads ran: Ermine Street from London to Lincoln, on to York and the Wall; the Watling Street which goes from London to St. Albans, and then by Rugby to a place near Shrewsbury, and then on to Chester. Again, there is the great Fosseway, which runs from Bath through Leicester to Lincoln. Another road runs westwards from London to Silchester and Bath and then south-west to Exeter. The children notice how straight the roads are and how many radiate from London north, north-west, west, south-west (to Chichester), south-east to Rochester, Canterbury, and Dover. It is a pleasant task for children to find out what Roman towns and roads were near their homes.

Our word *street* comes to us from the Latin word *strata*, which means paved. Roman roads were generally raised and paved. At important points on these roads were forts or fortified towns. Three of the largest fortresses were at York, Chester, and Caerleon. *Castra* is the Latin word for camp. In time the word got changed to "chester" or "cester" and was given by the Anglo-Saxons not only to forts but to any Roman towns such as Winchester, Gloucester, Leicester, Chester,

Manchester. The children see how many of these towns they can find on their maps. The strength of the Empire lay in the walled cities linked up by military roads. From each of these cities it tried to rule and Romanize the country around.

Because of the roads and towns there was peace for many years in the Roman Empire, a Roman Peace, *Pax Romana*. Only on the frontiers where barbarians threatened to invade, and where the Roman armies watched them, was there fighting. This was along the Wall in Britain, and along the banks of the Rhine and Danube in Europe, where the fierce, untrained Germans were always a source of danger. In the East, too, beyond the Euphrates and Tigris, there were barbarians who were one day to conquer the eastern Roman world (see Map 1).

Self-help Work and Activities on the Part of the Children

(1) Reading with or without help: (a) *Caratacus*, York Histories, Book II (Bell). (b) *Boadicea*, York Histories, Book III (Bell). (c) *Agricola*, York Histories, Book IV (Bell). (d) *The Roman Wall*, *Puck of Pook's Hill*, Rudyard Kipling.

(2) The children learn a good deal for themselves by studying and asking questions about the pictures on Chart VII. They draw and write descriptions of British villages, the Britons, their dress, and their work. In fact, they make their own little history books about the Britons. Children who want to make models of Celtic huts and villages may consult *Projects for the Junior School*, Book II, Chapter I (Harlap). Making models means children think about the pictures. They

add the millstones or handmill to their booklets about Wheels of Industry. The lower stone was fixed, and had a wooden pivot in the centre. The top stone was fitted over this, and grain fell through the hole made large enough to allow it, passed down, and was ground between the upper and lower millstones; the flour came out at the sides.

(3) *Roman Britain* (Chart VIII). This, like the other charts, is useful for conversational work. Children are especially interested in the Roman coin, with the picture of Britannia on it. Let them compare it with our penny, so that they can see how we copied the Romans. The Romans had the heads of their Emperors on coins; we have the head of our King. We have Latin words around our coins. The Romans thought that the shape of our island was rather like a woman seated on a rock, so they pictured Britain dressed as a Roman woman used to dress, with a Roman helmet on her head and a trident or fork with three prongs in her hand. The Greeks had a god who was master of the sea, and they pictured him holding a trident as a sign of his power. The Romans copied the Greeks and gave Britannia a trident because she was strong on the sea. We copied the Romans.

The Christian Roman standard with its Greek letters (Fig. 54) will remind the children that the New Testament was *first* written in Greek, therefore our religion uses many Greek words—*Christ, Church, priest, bishop, hymn, apostle, baptism*, etc.

The children look at the chart to see if there is anything to add to their booklets; for example, the Roman water-clock to their booklet about Telling the Time. They may be able to tell

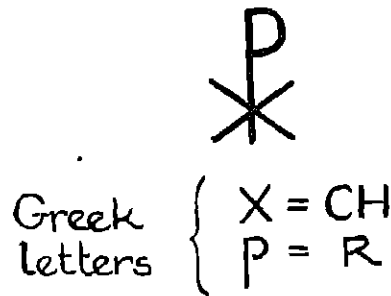


Fig. 54.—SACRED MONOGRAM

how the clock works. The Roman "pharos" at Dover will remind them of the lighthouse at Alexandria. It is most important for children to link their topics together.

The Roman villas in Britain had much larger courtyards than those in Rome or Italy. In Italy there was so much sunshine that they wanted to shut some out, in Britain there were so many dull days that they wanted their rooms and colonnades as open as possible. The children may like to make a panorama book about a Roman road, its milestones, and all that passed along it. The names on the milestones on Chart VIII are those of the Emperor Hadrian. Then comes A. KANOVIO, M.P.VIII. This means, "from Kanovium (Caerhyn near Conway); *milia passuum eight* (M.P.VIII)." The *passus* or *passuum* was 5 feet, so *mille passuum* was 5,000 feet, or almost an English mile. *Milia* or *mille* is a thousand. The *passus* was not the single step but the double step.

(4) Making a model of part of the Roman Wall in clay or Plasticine. This will make it clear if the children have understood the description of the Wall and the word *parapet*. They will have to think out how to make the mile-castles and the turrets, and how to build causeways across the great ditch in front of the Wall. It will interest the children

to measure out in the playground the width and height of the Wall in English feet. The Roman foot was .296 metrie, an English foot is .3048 metrie. Older children will be able to draw a section of the Wall to scale in their books. Many may like to make a self-help booklet about the Wall, in which they not only write what they have learnt, but try to find out more facts for themselves. If there are any Roman remains near the school, the children will find much to talk about, and perhaps do.

Christians in Britain; Constantine the Great; The Barbarians; The Fall of the Western Roman Empire; St. Patrick

THE COMING OF CHRISTIANITY TO BRITAIN (A.D. 200)

It was because of the Roman roads and the Roman Peace that missionaries were able to travel everywhere and preach the story of Christ. St. Paul used the Roman roads of Asia Minor, of Greece, and of Italy when he spread the Gospel story. He was proud to be a Roman citizen.

We know very little about the religion of the Celts. There was no one great God in the Celtic world, only a number of petty godlings. Local gods and goddesses haunted certain places, springs, caves, mountains, forests; they became the fairies and water-spirits of later days. The children may be encouraged to read some old Celtic fairytales. Remind the children that Cæsar wrote a good deal about the Celtic priests, the Druids, who were all-powerful and often offered up human sacrifices to please some god or nature spirit. The Romans fought the Druids and got rid of them and their cruel customs, but the Britons continued to worship

their local gods and even adopted some of the Roman gods.

We do not know from whom the Britons first learnt the story of Christ. It may have been from some of the Roman soldiers or from missionaries. Legend says the news was brought by Joseph of Arimathea, who planted the sacred thorn-bush at Glastonbury. Many Britons became Christians. It was said that parts the Romans never conquered were conquered by Christ.

For some time the emperors did not interfere with the spread of Christianity. But what got the Christians into trouble before long was their refusal to take any part in the simple ceremony of honouring the Emperor as though he were a god. Because they would not do this, they were thought to be disloyal, and from time to time many Christians were cruelly put to death. The more openly the emperors were looked upon as gods on earth, the more angry they were with the Christians for refusing to do this. It was in Rome that the Christians suffered most. Not many Christians were put to death in Britain, because it was far from Rome, and many governors were kindly men. But there were some martyrs, the most famous being St. Alban, who was put to death on a hill outside the Roman town of Verulam in A.D. 303. The children can read the story of St. Alban for themselves in *The York Histories*, Book II, Chapter II (Bell). For the story of St. Ninian see *RELIGIOUS INSTRUCTION*, Chapter XIII.

CONSTANTINE THE GREAT

The Roman Empire became Christian. Constantine was born at York. His father Constantius was ruler of Gaul and Britain, his mother was a

British woman called Helena, about whom many legends are told. Constantine helped his father to defeat the fierce tribes who lived north of Hadrian's Wall. These Britons began to be called *Picts* about A.D. 300. *Picts* is a Latin translation of a Celtic word meaning "painted" or "tattooed." The old British custom of staining their bodies with woad lingered on *outside* the Roman province. Later the name of Picts was adopted by the Caledonians themselves and became their national name.

When Constantius died in A.D. 306, Constantine his son was hailed as Emperor by the soldiers. Soldiers now played a large part in choosing emperors. Constantine had at once to go to Rome and make all parts of his great Empire obey him, for he had many rivals. Perhaps because, as the legend says, his mother Helena was a Christian, Constantine allowed the Christians to worship freely and to build their churches again. Later, Constantine himself became a Christian, so that instead of an eagle at the end of the battle-standard, there were the Greek letters for CHR (the sacred monogram, Fig 54), set in a circle (Chart VIII).

There is a beautiful legend told about his conversion. On the eve of a great battle his thoughts turned to the God of the Christians, and in the sky he saw a flaming cross with these words around it: "In hoc signo, vince." These are the Latin words for "By this sign, conquer." So Constantine went to battle with a cross carried before him, and won a great victory.

Many fine churches were built in different parts of the Empire. On Chart VIII is a picture of a Christian

church at Silchester in Britain. Constantine also made another important change. Thinking that the eastern part of his Empire needed more protection, and perhaps that Rome was too full of pagan temples and memories, he chose a new capital in the East, the old Greek city of Byzantium at the entrance to the Black Sea. He greatly enlarged it with magnificent buildings, a Christian church, baths, market-place, Hall of Justice, palace, fine libraries, etc. He encouraged scholars and learned men to come and settle there. The new capital, soon called after him Constantinople (the city of Constantine), was a great success. It became a storehouse of learning with its books and scholars. This learning was again to come westwards after many years. Rome and Italy became less important. In A.D. 392 pagan worship was forbidden and all the old temples were closed; their place was taken by Christian churches. Bishops now became important people. The word *bishop* is a Greek word meaning *overseer*. The bishops were the overseers of the churches. The Bishop of Rome became the most important bishop. As the power of the Emperors of Rome decreased, the power of the Bishops of Rome increased.

THE COMING OF THE BARBARIANS (A.D. 400) (Map 2)

In the days of Constantius and Constantine the Great the Roman Peace was coming to an end. Britain was attacked, not only by the Picts from the north but by Irish pirates from the west called Scots. The Scots came from Ireland and made settlements along the Welsh coast and later in Argyll. In time the names of Caledonia and Pictland were replaced by

Scotland. Pirates and robbers also came from the east, from the lands around the river Rhine and the land later called Denmark. These men were Saxons. The south-eastern coast of Britain from the Wash to the Isle of Wight was so troubled by the piratical Saxons that it became known as the Saxon Shore. It was guarded by massive forts, some of whose walls still stand today, twenty or thirty feet high. A lighthouse, or *pharos*, was built at Dover (Chart VIII).

The Barbarians (the peoples who were living *outside* the boundaries of the Roman Empire) had long been trying to get into the Empire. Also the Empire tended to take more and more of these "Barbarians" into its service as hired soldiers. These hired soldiers weakened the defence. Up to A.D. 400 any attempts at invasion had failed, but after that date the Barbarians as a rule were successful. Because of the terrible invasions from A.D. 400–A.D. 900, this period of history is often known as the Dark Ages. The children should remember the names of some of the invaders who crossed the Danube and the Rhine. The first great invasion was that of the Goths, who crossed the Danube. Just before A.D. 400, under their leader Alaric, they invaded Greece and then pushed on to Italy, where in A.D. 410 they sacked Rome. After the death of their leader they left Italy and advanced into Gaul and Spain. The Vandals set up kingdoms in Spain and North Africa, the Franks took possession of Gaul, and the Anglo-Saxons came to Britain.

It was when Italy was in danger from the Goths that the Roman legions began to leave Britain to defend Rome. Then about A.D. 410—the date when

Alaric the Goth sacked Rome—the Roman soldiers left Britain, and the Emperor bade the Britons "defend themselves."

One reason why so many tribes entered the Empire (apart from the desire for plunder) was that a terrible race of people called the Huns had entered Europe from China. Stories say they spent all their life on horseback. Fortunately the Huns were defeated in a great battle in Gaul, A.D. 451, and thus Europe was saved from their rule.

In A.D. 476 a Gothic chieftain deposed the last of the Western Roman Emperors, a boy Emperor, and Italy became a Gothic kingdom. But the Goths had by now learnt Christianity and adopted the language, customs, and laws of Rome, so that Roman learning was not destroyed. Moreover, the Bishop of Rome was now almost the ruler of Rome, for the Goths looked up to him. The Roman Empire in the East, with its capital, Constantinople, was still left and ruled a great deal of land on both sides of that city in Europe and Asia Minor.

ST. PATRICK

The story of St. Patrick is important because it helps children to understand later whence the monks came who converted the English of the north. They are inclined to think that St. Augustine converted all the English, and forget the Celtic Christians. St. Patrick was a Romanized Briton and a Christian. Not so long after the Romans left Britain, and when he was about sixteen, he was carried off from his father's villa near the mouth of the Severn by some raiding Scots from Ireland, and sold to an Irish chieftain. The children can read about his cap-

ture, his life in Ireland, and his escape in *The York Histories*, Book III (Bell).

St. Patrick felt a call to return to Ireland and preach to the heathen people there. But first he went to the south of Gaul to be trained. In Gaul he met monks and learnt about their good work. Monks were men who lived to serve God. The word *monk* is a Greek word meaning alone. The first monks in Egypt and the East did really live alone in the desert. Later they found that they could serve God better by living together, so we get buildings called *monasteries*. St. Patrick was made a bishop and returned to Ireland in 432 to teach the people. The Irish eagerly listened to him, and many wished to become monks, so here and there in Ireland monasteries sprang up. It is well to tell children something about Celtic monasteries, which were so different from the Benedictine monasteries that they will learn so much about (see Chait XII).

In a Celtic monastery each monk had his own beehive-shaped hut built of wattle, clay, and turf, or stones in stony districts (Fig. 55). The huts were built fairly close to each other for protection, and there was a wall or fence around them. At the head of the monks was an Abbott (father). The Celtic monks did many different things; they were scholars, artists, teachers, missionaries, they made copies of the Bible and other books. Often they travelled from place to place. St. Patrick's great work was to bring the Roman alphabet to Ireland, and Latin as the language of the Church. Through him Ireland became famous in those dark days for her Saints and her learning.

The children will learn more about Celtic monasteries when they learn

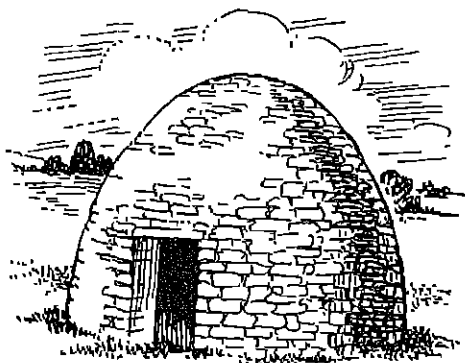


Fig. 55 — HUT OR CELL OF AN IRISH MONK

about St. Columba, and more about monasteries in Chapter XIV.

Activities and Self-help Work

(1) *Reading.* (a) *The Story of St. Alban*, *York Histories*, Book II (Bell). *Constantine the Great*, *Headway Histories*, Books I and II (University of London Press). *The Goths and the Huns*, *Headway Histories*, Book II (University of London Press). *The story of St. Patrick*, *York Histories*, Book III (Bell).

(2) Children will probably need a new History word book for this period.

(3) Making booklets about St. Alban, Constantine the Great, the Barbarians, St. Patrick.

(4) The children begin a new date book for Britain, beginning from A.D. 1. They may like to enter these dates, they are worth remembering: A.D. 43-410, Romans in Britain; 410, Romans left Britain; 200 (about), story of Christ came to Britain; 306, Constantine the Great—Empire became Christian; 432, St. Patrick taught in Ireland; 449, Angles and Saxons came to Britain; 476 (or about 500 if this is an easier date), the Western Roman Empire came to an end.

Remind the children that dates are useful for *keeping events in their right*

order; about 500 does as well as 499, or about 450 instead of 449. Sometimes the round numbers are easier to remember.

(5) *The Story of Roads.* This makes a good project: (1) track-ways of animals and men; (2) caravan routes, etc., Memphis to Babylon; (3) Persian roads, Susa to Sardis; (4) Roman roads. This links up the history they have learnt. They can also include travellers along the roads (see Charts VIII and XIV).

(6) The water-clock on Chart VIII was used by the Greeks and Romans as a check upon a speaker in the court of justice. It is a very old clock that dates from the days of Egypt and Babylon. Some water-clocks were made in which drops of water turned a wheel which turned the hands of a clock. Water-clocks were useful night clocks. Why? More about water-clocks and how to make one will be found in the NATURE STUDY AND SIMPLE SCIENCE Section, Volume IV.

No Greek or Roman water-clocks now remain and our knowledge of them comes chiefly from descriptions found in old writers. They were not good time-keepers, and had to be checked frequently by means of the sundial. At some unknown date in the centuries following the birth of Christ, the sand-glass was invented, measuring time by the rate of flow of sand through a narrow hole or neck between two bulbs of glass.

Some primitive water-clocks of Saxon times have been found in the British Isles. These are of the "sinking bowl" type; for this type see *Projects for the Junior School*, Book III (Harlap).

(7) The children find out if there are any remains of British hill-top villages or hill-forts near them; for example, Maiden Castle (near Dorchester), Badbury Camp, Dorsetshire, and others along the western escarpment of the Cotswolds, and on the hills of Wiltshire and Somerset.

CHAPTER THIRTEEN

THE STORY OF THE ANGLO-SAXONS AND AGE OF THE SAINTS, A.D. 450—800

The Anglo-Saxons and their Conquest of Britain, A.D. 450-600

THE Anglo-Saxons first settled in Britain about 449, but long before this they had been robbing villages on the east coast (see Chapter XII). We know very little about how the Saxons conquered the Britons, because the Saxons could not write books or keep records. The years from 450 to 600 are almost blank to us. The chief names in this period are the Saxons, Hengist and Horsa, the British King Vortigern, Cerdic, and Arthur. These may be names of real people or imaginary people. An interesting legend tells about a British chieftain called Vortigern who, about 449, tried to unite the Britons against their foes the Picts and Scots. He did a foolish thing: he asked the help of two Saxon warriors, Hengist and his brother Horsa, whom he heard had landed on the coast of Kent. They agreed to help, and with their followers marched against the Picts and Scots and drove them back, but they stayed on in Kent and conquered it for themselves. This is how many of the Goths first came into the Empire. They came to fight for Rome, and then they took land for themselves.

When the news spread across the North Sea that Hengist was ruling in Kent, more and more Saxons came over. (See Ship No. 5.) They were probably glad to come because of the Huns, who were not defeated until 451.

Cerdic was said to have founded the West-Saxon Kingdom, in 495, in the part of England now called Hampshire.

The exciting legend of the coming of Hengist and his brother Horsa with their banner of the White Horse (Fig. 56), and of how they outwitted the British King Vortigern, the children can read for themselves in *The York Histories*, Book II (Bell). They will also enjoy acting the play at the end of the History Section.

Many legends are also told about a brave British leader called Arthur. Perhaps there was such a leader who tried to revive the ways of the Romans. Perhaps he trained the Britons to fight in Roman fashion in armour and on horseback. With his well-trained army he is said to have won twelve great battles over the Saxons, the last being at Mount Badon (Mons Badonis) about A.D. 500. These battles stopped for a time the Saxon attacks on the West. King Arthur was the last of the Roman Britons. The children will hear some stories of King Arthur in the literature



Fig 56—DANNIR OF THE WHITE HORSE.

lessons (see Volume I, ENGLISH, Chapters X and XI). They will enjoy acting the play in Volume I, "The Sword in the Stone," a play about King Arthur's boyhood. The stories about King Arthur were written long after the Saxon Conquest.

The Britons were like the Romans in calling all the new-comers Saxons, but there were, we think, three tribes, Jutes, Saxons, and Angles. Of these three tribes, it was the Jutes, closely connected with the Saxons, who first settled in Britain under Hengist. But as the Jutes were only a small tribe their name was lost among the others. The Anglo-Saxons settled the greater part of Britain from the Forth to the borders of Cornwall, and the Jutes settled Kent and the Isle of Wight. Remind the children that it was after the *Angles* that the whole country was called *England*, and the Saxon name is still used in many English counties—Essex (East Saxons), Sussex (South Saxons), Middlesex (Middle Saxons).

As more and more Saxons came over they drove the Britons westwards.

Some Britons, of course, in time settled down under Saxon masters. Many Britons found shelter in Wales, in the Lake District, and Lancashire, where the Pennines protected them, and in Cornwall (the corn or horn of the Welsh, because Cornwall is shaped something like a horn). Some Britons at quite an early date crossed to Gaul and settled in Brittany, which still bears their name. It was the Saxons who called the Britons the "Welsh," a word meaning "foreigners"; the Britons called themselves "Cymry," or Comrades.

Many different Anglo-Saxon kingdoms were set up besides Kent; the names of the chief were: Sussex, East Anglia (East Anglia was divided into the North Folk and the South Folk), Wessex, which at last grew into the kingdom of England, Mercia (the word Mercia meant the *march* or border), which was the middle kingdom on the borders of Wales, and Northumbria, the largest kingdom because it was once two kingdoms—Bernicia and Deira—and stretched from the Forth to the Humber. Kent was the only kingdom with a British name.

The coming of the Saxons made a great difference to Britain. The Saxons were not like the Goths or Franks, who soon became Christians when they came into contact with the Empire. The Saxons feared and hated everything Roman. They destroyed churches or let them fall into ruins. They did not like living in towns or houses built of bricks or stone. They wanted homes of stout oak. So the Roman towns were plundered and fell into ruins, as did the villas. Many villas were burnt, and the pheasants brought to adorn the gardens scuttled off into the forest;

there they became the wild birds of the chase we know today.

The learning of Rome passed away, only three things of permanent value were left behind—the site of London, soon to become a famous city, the Roman roads, and Welsh Christianity.

The Saxons built log houses for themselves, not on hill-tops as did the Britons, but in forest clearings near the banks of rivers up which their boats had often come for plunder. Split trunks of forest timber, set vertically side by side, made the walls, for timber there was in plenty (see Chart IX). Let the children compare the Anglo-Saxon village and the Celtic village (see Chart VII).

The largest house in the village was the Hall of the chief. This was to remain until the days of Elizabeth as the central feature of the house where all the household met for meals and enjoyment. Even today the big house in a village is often called the Hall. On Chart IX is a picture of a Hall that the children should study. Let them notice the shields hung on the walls, the trestle tables, benches, fire in the centre, and *candles*. Houses were now lit by candles. The bowers or bedrooms were at first separate buildings. The chief, for example, had a separate building for his room. The servants often slept on the rush-strewn floor of the Hall. Gradually bedrooms and kitchens were added to the Hall, and in time the modern house developed.

Around the village was a strong wooden fence and ditch. Outside this were the open cultivated fields with no hedges or walls like our fields. They were divided into strips with low banks of unploughed turf between. These strips were shared among the villagers.

In some wheat and rye (the bread crops) were sown, and in others barley (the drink crop). The Saxons brought over rye. It makes a coarse dark bread called black bread, which is still much used in Germany, Poland, and the U.S.S.R. Beyond the strips were pastures for sheep and cows. Around the whole settlement the Saxons made a ring of cleared ground by cutting down the trees with their strong axes. No stranger could cross the clearing without blowing a horn. The Celts had never tried to clear the great forests. It was the Saxons who first made the villages by stream and river that we know today. The forests gave them building material and fuel, and they sent their pigs there in the charge of a swineherd to feed on acorns. The people in a Saxon village had to grow everything they needed. There was no trade, or little trade, compared with Roman times, and most of the Roman roads except Watling Street became grass-covered tracks. The Saxons, however, had used the roads to conquer Britain, and it was they who gave them the fantastic names of Watling Street, Ermine Street, and the Fosse Way. They never troubled to repair these roads.

The Anglo-Saxons were as fond of eating and drinking as they were of fighting. Whole oxen were often roasted on the fire. At night they loved to gather round the great hearthstone and listen to tales of battle told over ale and mead (a sweet drink made from honey). They had no books and they could not read, but old legends were sung by minstrels; these legends were handed down by word of mouth for hundreds of years. The most famous legend or epic was that of Beowulf (see Volume I, *ENGLISH*, Chapter X,

Literature). The story of Beowulf was as dear to the Anglo-Saxons as the story of Troy was to the Greeks, or the story of Æneas to the Romans.

Although the Anglo-Saxons could not read and had no books, they could make beautiful things: rings, bronze and glass bowls, spoons, pins, and brooches (Chart IX). They had, too, a kind of alphabet of queer angular letters called runes which were used to engrave a charm on a sword or a name on a stone (Fig. 57). Notice the patterns as well as letters on the sword or knife.

They worshipped Woden (or Odin), the All Father; Thor, the God of Thunder; Frig or Frigga, wife of Woden and Giver of Home Joys; and others. Their gods were the same as those of the Northmen or Scandinavians and the Danes. Some of the days of the week are still called after these gods, so their names are easy to remember: Tuesday is named after Tiw, the war-god, Wednesday after Woden, Thursday after Thor or Thunor, whose chariot was heard when it thundered, and Friday after Frigga. The grand old stories about their gods and goddesses teach "manliness, generosity, loyalty in service and in friendship, and a certain rough honesty"—these were the virtues of the Saxons. The children can read these stories in the English lesson.

They will be found beautifully told in *Heroes of Asgard*, by A. E. Keary (Macmillan). (See Volume I, ENGLISH, Chapter X, Literature.)

The Age of the Saints, A.D. 450-600

The blank period in the history of the Saxon Conquest was the Age of the Saints (c. A.D. 450-600) in Wales, Ireland, and Scotland. Among the many Welsh saints the most famous was St. David, who preached to the Britons in out-of-the-way parts of the hills and mountains of Wales. Welsh children in particular will enjoy the beautiful legends about St. David. (See RELIGIOUS INSTRUCTION, Chapter VIII.) Whenever possible, children should be told the legends connected with their own localities. Although in Cornwall there were many British saints and teachers, unfortunately we know nothing about them but their names, e.g. St. Ives.

Ireland from the days of St. Patrick became the chief home of learning in Europe, and sent out scholars and preachers to many places. One of the most famous Irish teachers was St. Columba, who went to Scotland in 563 to teach the heathen there, especially the Picts of the North (the Caledonians). He made friends with the Scots from Ireland who had settled in the part now called Argyllshire, and

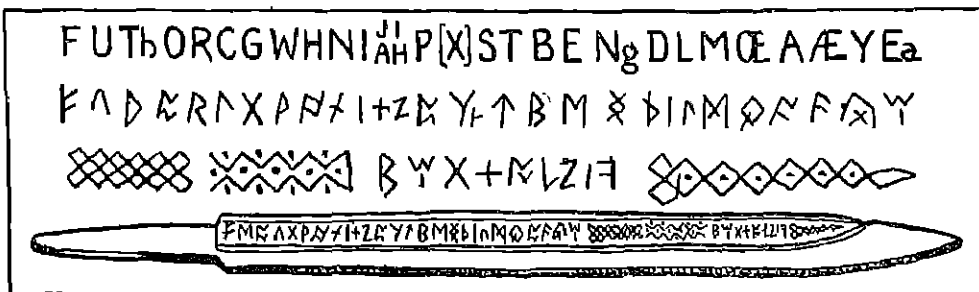


Fig 57.—QUEER ANGULAR LETTERS OR RUNES AND PATTERNS SCRATCHED ON A KNIFE BLADE.

the islands around. The story of St. Columba is especially suitable for Junior children. How the monks made their home on the little island of Iona off the west coast of Scotland appeals to children's love of home-making. They like to hear details about the building of the little cells or huts of the monks, and the church; about how the monks got their food—seals and fish, planting wheat or oats, keeping cows, etc. They can read for themselves how St. Columba and his monks built their monastery in *The York Histories*, Book III (Bell). Teachers will find many interesting details and stories to tell children in *The Life of Saint Columba*, A.D. 521–597, by Saint Adaman, who was abbot of the monastery at Iona from A.D. 679–704. There are several good translations of this book, which was first written in Latin; but the most useful one is by Wentworth Huyshe, published by Routledge, 2s. 6d. It gives the children a thrill to hear something read from a book written so long ago, and by someone who lived in St. Columba's monastery, A.D. 679–704.

St. Columba's monastery was like St. Patrick's (Fig. 55). The church was generally built of timber and the huts of the monks of wattle. Some churches were built of wattle and daub. Here and there churches and huts were built of stones, as in Fig. 58. The churches or oratories were very small, often 21 feet 6 ins. long and 6 feet 3 ins. broad, as were the beehive-shaped huts of the monks. Examples of these simple stone buildings still remain in Ireland and Scotland. As the churches were small, there were often many of them if there were a number of monks.

Later the children will be able to compare the Celtic monastery with the

Benedictine monastery (see Chart XII).

Remind the children that the date St. Columba died, A.D. 597, was the date when St. Augustine landed in Britain to convert the Anglo-Saxons of Kent. A date they must remember.

How the English became Christians, A.D. 600–668

ST. GREGORY AND ST. AUGUSTINE

The blank period of Anglo-Saxon history ended with the coming of St. Augustine and his monks from Rome in A.D. 597, bringing back with them the *Latin alphabet, books*, and the *custom of written records*.

It was through Pope Gregory I that the Saxons of Kent learnt about Christ. Children can read for themselves something about the life of St. Gregory in *The York Histories*, Book II (Bell). Backward children may have parts read to them. The famous story "Angels not Angles" may be read to the children from Bede's *History* (Everyman, Dent), a storehouse of useful stories for the teacher to read. The children also read it for themselves in *The York Histories*, Book II (Bell). They will also enjoy acting the play "Angels not Angles," by Rodney Bennett, at the end of the History Section.

As far as possible, explain to the children the position of Gregory. He founded a monastery at Rome of which he was the abbot or father. When abbot, he advised and helped the Bishop of Rome, who could not spare him to go to Britain and teach the Saxons. The Bishop of Rome was regarded in Western Europe as head of the Church, and was called Pope (Papa or Father). Gregory himself was made Pope later. It was he who did most to unite the Christians and teach them

to look once more to Rome as the centre of the world. He was really the ruler of Rome in those difficult days when there was only an Emperor in far-away Constantinople.

The story of St. Augustine and Ethelbert, King of Kent, the children can read for themselves with the help of questions and advice from the teacher, in *The York Histories*, Book II (Bell).

St. Augustine founded the church in Kent which was to become the present grand Canterbury Cathedral. He also founded a school in Canterbury now known as King's School, which is the oldest known school in England.

From Kent the Christian religion went north, for Ethelburga, the King of Kent's daughter, married Edwin, the King of Northumbria, 625. She took with her to her new home a monk named Paulinus. The beautiful story of the conversion of King Edwin can be read to the children from Bede's *History* or Freeman's *Old English History for Children* (Everyman's Library, Dent). The children should also be helped to read it for themselves in *The York Histories*, Book IV (Bell).

There is much of interest to tell children about Edwin, the mightiest of all the kings of Britain in his day. He made war on the Welsh and defeated them on the island of Mona off the Welsh coast, where long ago the Romans defeated the Britons and their priests or Druids. The Welsh of Mona became his vassals or servants. Because of his conquest, the name of the island was changed from Mona to Anglesey, the Isle of the English. He built a wooden fortress on a rock on the northern border of his kingdom, the Forth, Edwin's burh or fort. Here grew up the town we know as Edinburgh.

His chief city was the old Roman town of Eboracum (where Constantine the Great was born), which in Old English is Eoforwic, and which we cut short into York. Edwin made Paulinus Bishop of York and built a wooden church there. York was for a long time the greatest town in the north of England.

The next preachers of the Gospel in Northumbria did not come from Kent but from the north, from St. Columba's monastery. A Northumbrian prince had taken refuge on Iona during a war. When he became king he sent there for a monk to come and teach his people. A wise and good teacher called Aidan came to Northumbria. He chose an island for his monastery, the island of Lindisfarne, near Bamburgh, where the king had a fortress. So good were Aidan and his followers that their island became known as Holy Island (for Aidan's story see Bede's *History*. Also see GEOGRAPHY, Plate XX).

The practice of building wayside crosses was begun by the Celts. They were built in Ireland in the days of St. Patrick, and in Scotland. When there were few churches daily prayers were held by them, and here monks preached. They were erected at the parting of the ways or where a river could be forded. Many of these crosses were so beautifully carved that it was thought they could not have been made by the Saxons. Chart IX shows a cross now inside Ruthwell Church, Dumfriesshire. It is a lovely cross known as the Ruthwell Cross.

More stories of the saints and good folk of the North can be told or read to the children from Bede if there is time—St. Cuthbert, Abbess Hilda, and Caedmon, the first English poet. (See RELIGIOUS INSTRUCTION, Chapter VIII.)

The Celtic monks made many converts everywhere; Northumbria, Mercia, Essex, and East Anglia were all won over. The monks from Rome converted the South and the South-East. The Celtic missionaries had different customs from the Roman missionaries, and at first there were some disputes between them. In 664 it was decided that all the English people should follow the Roman customs as to the time of keeping Easter and other small matters. This was important because it meant that England kept a close connection with Rome and with Western Europe, as she had done in the days of the Roman Empire.

A very clever man, a Greek monk, Theodore of Tarsus (in Asia Minor), was sent to England by the Pope and became Archbishop of Canterbury. He arranged the number of bishops and the parts or districts each should look after, and the *parishes* as we know them today. *Parish* comes from a Greek word *par-aihia*, "the district round the dwelling" of the priest. Each priest had a village to look after, the village was his parish, the part around his house. This orderly arrangement of archbishops (York and Canterbury), bishops, and priests helped to unite the different kingdoms and prepared the way for a united people ruled by one king. Let the children find out if they live in a parish or bishopric.

Impress upon the children the results of the winning of the Anglo-Saxons to the Christian Church: (1) The Latin language, alphabet, calendar, and some of the learning of Rome came back to Britain. (2) Churches were built in a new style (see Chart IX). The children compare the Anglo-Saxon church on Chart IX with the Celtic church (or

oratory, place of prayers), Fig. 58. The Celts (Welsh, Irish, Scots) were content with churches of wattle, or wood, or stone ones as in Fig. 58. (3) Schools were founded, the earliest being at Canterbury, York, and Sherborne. (4) *Benedictine monasteries* were started. (See next chapter.)

Activities and Self-help Work

(1) Drawing and describing an Anglo-Saxon Hall and homestead for their frieze or booklets about "Homes of Long Ago" or "Homes Through the Ages." Some children may like to make a model of the interior of a Saxon Hall, to show the shields hung on the walls, trestle table, benches, fireplace, etc. (2) Making a model of a Celtic monastery. Beehive-shaped huts or cells may be woven from cane and raffia, or modelled with Plasticine "stones" (Fig. 55. Chapter XII); a church is also made of "stones" or wickerwork. Around the group of buildings is a wall. This model may help children to see how different Celtic monasteries were from Benedictine ones. (3) The dress of the Anglo-Saxons, their brooches, drinking-horns, and churches are discussed. Interesting booklets may be made about the Saxons. The brooch makes a fine decoration for the cover. They add a

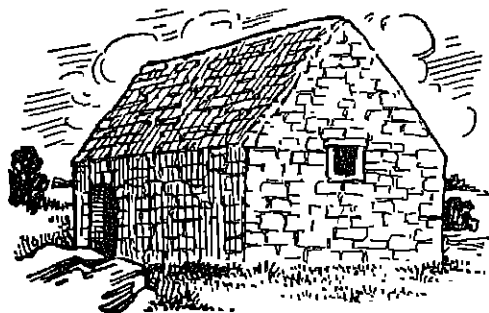


Fig. 58.—CHURCH OR ORATORY OF A CELTIC MONASTERY.

drawing of the silver penny of Offa, King of Mercia, to their book of Coins. On one side are the words OFFAREX (*rex* is Latin for king), on the other side there seem to be runes. Some children may like to tell the tale of Hengist and Horsa and put the standard of the White Horse (Fig. 56) on the cover, or tell the story of King Edwin, etc. It is interesting if they each make different booklets. (4) *Dramatization*: "The Three Meetings" and "Angels not Angles" at the end of the History Section. They may be able to make up little plays themselves about (a) Ethelbert and St. Augustine; (b) Edwin and Paulinus; (c) St. Columba and his monks planning and building their monastery. (5) Children enjoy finding the names of places on the map that were once Anglo-Saxon villages or farms. Here are the clues: the most common Anglo-Saxon endings to places are—*ing*, meaning "the people of," and *ham*, meaning "the home" or "farm of." Other endings are *ton*, meaning first an "enclosed piece of ground," and then, "an enclosed piece of ground with buildings on it"; *burgh* (or *burg*), meaning a fortified place, as, for example—Wokingham (the home of Wocce's people), Durham, Reading; Kingston (a farm or enclosed piece of ground belonging to the king); Edinburgh, Bamburgh. The children enjoy this word-hunt, and it teaches some geography. Encourage the children to arrange their finds under the names of counties or in alphabetical order. Good

arrangement helps thought. Intelligent children may ask about Celtic names. *Kent* is a Celtic name. Kent is the only Saxon kingdom that had a Celtic name. The Saxons there called themselves "Men of Kent." In Devon and Cornwall there are, of course, many old names given by the Celts, such as *Avon* (stream), and *Axe*, *Exe*, or *Usk* (water). Again *coombe* or *combe* is the Celtic name for a deep valley, and *torr* or *tor* for a high rock or hill. The children will enjoy a hunt for these old names that show where many Celts or Britons survived. This correlation between history and geography is very helpful. (6) Children enjoy collecting pictures of wayside crosses for a class picture-book. This again helps to foster a love of beautiful things and works in with geography. Pictures will be found in railway guides for Ireland, Scotland, and the North of England. (7) The children select dates for their Date Book for Britain. Under the date 450-600, the Saxons conquered Britain, the children may write two things the Anglo-Saxons gave Britain: (a) The Anglo-Saxon language—English which is spoken today not only in Great Britain but in the U.S.A., Canada, Australia, New Zealand, South Africa, and other parts of the British Commonwealth. (b) Our government. Each Saxon tribe or kingdom was ruled by a king with the help of a Council of wise men or advisers called the Witan; the Witan was the forerunner of our Parliament.

CHAPTER FOURTEEN

BENEDICTINE MONASTERIES AND TWO GREAT MEN OF WORLD HISTORY

Benedictine Monasteries (Chart XII)

IT is worth while spending some time over the monasteries, as they played such an important part in the history of the Middle Ages. Chart XII will be useful when giving lessons on monasteries at any period, Norman or Plantagenet. Although they were called by different names as reforms or changes were made—for example, the Cistercian monasteries—they were all built and arranged very much as the monastery shown on Chart XII. Many monasteries were built during the Norman and Plantagenet periods, and as time went on their churches and buildings grew very beautiful.

The first monks, you remember, were hermits, but from the days of St. Benedict, 480–543, many monasteries were founded in Europe. As they all copied the rules made by St. Benedict for his monastery in Italy, they were called Benedictine monasteries. The Benedictine monks wore black robes, they gave up all their wealth and possessions, obeyed the abbot, and devoted their lives to prayer and work. St. Benedict believed that "to work is to pray," and he saw that his monks had work to do and enough food and sleep to keep them healthy. Some six or seven times

a day they met to praise God and worship Him. Men who wanted to study and lead a quiet life far from the noise of battle found monasteries very happy homes in the troubled days when the Barbarians were setting up their kingdoms.

The children will learn a good deal about a monastery by studying Chart XII, which will help to explain such words as refectory, chapter-house, scriptorium (writing-room), cloister, etc.

Each monk in the monastery did the work he was most fitted to do. Some taught, some made copies of the Bible and other famous books. They made their books lovely with painted or illuminated capital letters. Some learned monks not only copied books but wrote books of their own. Then there were the poor who came to the monasteries to be fed, travellers to be kindly received and looked after. Each monastery, too, had its own farm, orchard, and pastureland, etc., for almost everything needed by the monks was made or grown by them. Often villages grew up near a monastery, for the abbot needed extra help for out-of-doors work—swineherds, shepherds, etc. The children can find out a good deal about the work of the monks by studying Chart XII.

The monastery bell was often, too,

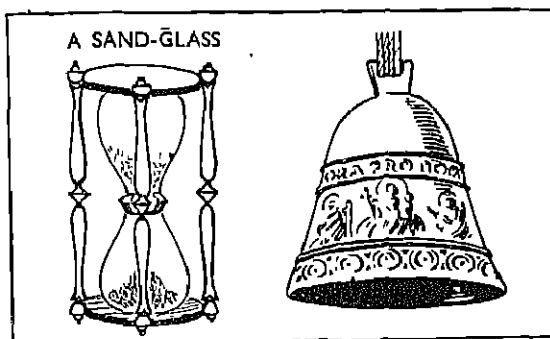


Fig. 59a—A MONASTERY SAND-GLASS AND BELL

the clock for the neighbouring village or town. It was very necessary for monks to divide their day up and to know when to go to church to praise God, etc. They had sundials, but sundials are only useful on sunny days. Some monasteries used water-clocks, but many sand-glasses (Fig. 59a). Sand-glasses were known about A.D. 340 (see Chapter XII). Clocks were so important to monasteries that monks were said to have invented, towards the end of the tenth century, clocks worked by weights. Pendulums were not used until about 1660.

Monks in the olden days, therefore, not only praised God, but studied, taught, farmed, entertained travellers, gave alms, wrote books, bound books, tended the sick if needs be, and even made clocks. Children who are interested in clocks can read more about them in *Projects for the Junior School*, Book III (Harrap).

The children will see that Benedictine monasteries were planned something like Roman villas; the rooms or buildings were all grouped around the garth or garden. The church was the most important building, for monasteries existed in the first place for men to pray to and praise God. The church

was on the north side, (1) on the bird's-eye view of the monastery, Chart XII. Many of our large cathedrals today were once churches of monasteries, as Norwich, Ely, Westminster, etc. At (3) is the garth or garden, with the cloister or covered walk around it. This was the most important part of the monastery, and faced south to get all the sun possible. The cloister had beautiful arched openings on the garth or space in the middle. It may be possible for the children to visit a cathedral and see these lovely vaulted walks. They served not only as a corridor, but as a place where the monks spent most of their time. The north walk, the one next to the church, was kept for study, and sometimes little cubicles were built where a monk could sit and read his manuscripts. The first "libraries" in the monasteries were great cupboards against the church wall. There were many rules laid down by the Benedictines for the care of books, and often warnings were written in books, as: "Wash! lest touch of dirty finger On my spotless pages linger." The monks loved their books because they not only read them but *made* them. It was in the cloister and the scriptorium that the beautiful illuminated manuscripts we now have in the British Museum were laboriously drawn and written.

The east walk was much used because it led to the chapter-house (2) where the monks met to discuss business, the passage to the infirmary (9), and the refectory (5), where the monks had meals. The buildings at (4) contained the parlour, a place where the monks could talk, and generally there were

stairs from here to the monks' dormitory overhead. The dormitory was a long upper room connected with the church so that the monks could easily go there for their service during the night and early morning. There were rooms too for work of different kinds. Close to the chapter house was the scriptorium (10), where the monks wrote and decorated their manuscripts with gaily-coloured pictures. There was much copying to be done, for in the days before printing, all the church service-books had to be made by hand. A passage-way led from the north walk to the scriptorium.

The south walk was parallel with the refectory and kitchen (5) and (6), and the west walk was where the novices who wished to become monks were taught. At (6) and (7) were the kitchen, cellars, store-houses, work rooms, etc., some opening out on to a great court (11). Here all were free to come who had business with the monastery. In the yard (18) were many buildings, the bake-house, the brewhouse, the almonry at (17) where alms were given to the poor (sometimes near the almonry was a school for poor children), stables, and granaries. Here the horses of the guests and travellers were put up, for there were no inns, or very few, until the fourteenth century. It was part of the duty of monks to entertain strangers. At (20) is one of the guest-houses, perhaps for the poorer guests and pilgrims; then there were the rooms for the merchants and like folk, and the abbot's lodging where nobles and kings were entertained. (19) is the western gatehouse where a porter was on guard. There was a gatehouse in the north for people who wanted to enter the great court (11) to attend church.

To the east can be seen the abbot's

house (13), the orchard (14), river (12), fishpond (15), mill for grinding corn (16), vegetable gardens, etc. As a rule the monastery was built where there was a stream of good water, and this was diverted to form the fishponds, and then taken to different parts of the monastery, and also used to turn the water-wheel.

Remind the children that all monasteries were not exactly like the one described, but all had the enclosed garden and cloister. As time went on, the buildings became more beautiful, the cloister was larger, with lovely windows and openings filled in sometimes with coloured glass.

Monasteries in England

The oldest English monastery is Glastonbury, said to have been founded by the British Christians who survived the Saxon invasions. Glastonbury was a great meeting-place for Irish monks; it was they who taught St. Dunstan, who afterwards became abbot of Glastonbury, 943.

St. Augustine and his monks were Benedictines, and they introduced the Benedictine rule into England in 597. The first famous Benedictine monasteries were founded by a learned Englishman called Benedict Biscop at Monkwearmouth and Jarrow, in the days of Bede, 672-735. To build these monasteries, Benedict Biscop had brought from France skilled masons and glass-workers, for the art of making glass windows was then unknown in England. The churches were stately stone churches "after the manner of the Romans," which Benedict Biscop loved. They were far superior to the uncouth wooden churches which had satisfied most of the early Anglo-Saxon

builders. Biscop paid several visits to Rome and brought back books for the monks to read, pictures, and musicians to teach them to conduct the services of the Church in the most beautiful way.

Life in a monastery will become more real to children through hearing the story of Bede, who was taken to Monkwearmouth when he was seven and brought up there. Older children can read about him for themselves in *The York Histories*, Book IV (Bell). Bede became the most learned man of his time. He knew Latin, Greek, and Hebrew. To him we owe the best history-book written at that time. Bede's *History* tells about the early days and religion of this country from the time of Julius Cæsar down to Bede's own time. Bede of course wrote in Latin. He spent all his life at Monkwearmouth or Jarrow, "ever happy learning, teaching, writing." Learning about Bede makes children enjoy keenly stories read from his books.

Many other famous monasteries were built in the north beside Wearmouth and Jarrow, such as Melrose, Hexham, Ripon, Whitby, and Lindisfarne, which became famous throughout Europe. From Northumbria also came the earliest of our English poets whose name is known to us, Caedmon, a herdsman of Whitby Abbey.

There were, of course, famous monasteries in the south, as Ely, Westminster, Canterbury, Rochester, Worcester, Norwich, etc. The children should find out all they can about any old monastery near the school.

Suggested Activities for the Children

- (1) Making booklets about the work of the monks and illustrating them.
- (2) Collecting pictures (picture post-

cards and railway guides are useful) of ruined monasteries, cathedrals that once belonged to monasteries, famous cloisters, etc. This is a useful project and an interesting class picture-book may be built up. Guide-books of the London Midland Regional trains (Euston) have pictures of the Great Cloister at Fountains Abbey, and the still lovelier cloister at Gloucester Cathedral with beautiful apertures filled with stained glass. These pictures help children to realize how the cloister developed.

(3) Children are much interested in making an alphabet for a monastery. They make an alphabet booklet as described in Volume I, *ENGLISH*, Chapter VII, and collect words thus:

A	B	C	D
Abbot	bishop	cloister	dormitory
Abbey	Benedictine	chapter	
alms	Bible	cathedral	
almonry		church	

Ambitious children may like to try a larger illustrated alphabet book. Quick children will add the water-wheel to their booklet, *Wheels of Industry*. Water-mills have been used from very early times. Man quickly found out some other power than his own to grind corn; the hand-mill (Chart VII) was hard work. The Egyptians used water-mills. The very early ones were like a small paddle-steamer moored in midstream; the river current turned the paddles which turned the millstones inside the boat.

Two Great Men in World History: Mohammed and Charlemagne, A.D. 600-800

MOHAMMED AND THE ARABS

If the children are to understand the Crusades, they must learn something

about Mohammed (or Muhammed) and his followers. Mohammed was living in Arabia when St. Augustine and his monks came to Kent to preach the Gospel of Jesus Christ about A.D. 597 or 600 (whichever date is easiest for children). The children will be familiar with Arabia and the Arabs through their stories about Ancient History. They know that the Arabs belonged to the race of Semites, and the lands they conquered and settled in—Canaan, Phœnicia, Syria, Babylon, Assyria. They know, too, they were conquered by other tribes, the Medes and Persians belonging to the Aryan tribes. Let them find Arabia, the home of the wandering Arabs, and see how far it is from England. They find the two little Arab towns of Mecca and Medina (Map 3). The Arabs worshipped many gods, and at Mecca there was a small temple containing 360 idols.

Mohammed lived at Mecca. He was a camel-man and acted as guard to caravans carrying goods to Syria. Remind the children that in the East a caravan means a company of merchants and their goods travelling together for protection. In his travels he learnt about the true God from both Jews and Christians, and from the Persians (remind the children of the beautiful religion of Zoroaster). Mohammed came to believe in the true God, and he thought he received messages from God through an angel. He began to preach, as the Hebrews or Jews had taught long ago, that there was only one God. Because Mohammed wished to stop the Arabs from worshipping idols, the people of Mecca tried to kill him, and he had to flee to Medina. On September 20, 622, he got safely there, and that is the day from which

Mohammedans date their years, as Christians do theirs from the birth of Christ.

Before he died, he not only won over Mecca but the whole of Arabia to his faith. The children can read for themselves about Mohammed in *The Headway Histories*, Book II, *Famous Men and Famous Deeds* (Univ. London Press), and older children from Martin and Carter's *Histories*, Book I (Basil Blackwell).

Stress the fact that their new religion made the Arabs a *united* nation, and they set out to conquer the world and spread their belief—"God is one God, Allah, and Mohammed his prophet." (Allah is Arabic for God.) Mohammed called his faith *Islam*, which means obedience to Allah. To his followers or believers he gave the name of Muslims (or Moslems as we spell it), which means those who are obedient to Allah. By us they are often called Mohammedans after their prophet. After Mohammed's death in 632 the Moslem leaders gathered together his teachings and copied them to form a book called the Koran, the Bible of the Moslems. Mohammed was the ruler of the Arabs, and when he died his place was taken by men called Caliphs (substitute).

His successors or substitutes conquered Egypt, Syria (including Palestine), and all the land of the Two Rivers once the Persian Empire. They left to the Eastern Emperor at Constantinople little more than the Balkan Peninsula and Asia Minor (Map 3). They took over the cities founded by Alexander and all the civilization of the Persian Empire. They built a new capital, Bagdad, on the Tigris not far from the ruins of Babylon. They built under the influence of the ancient

structures of Egypt, Babylon, Persia, and Assyria. The Babylonian temple towers or Christian church towers gave them the idea of the minarets with which they adorned their mosques, as the Moslem houses of prayer were called.

Bagdad became the finest city of the East and one of the most splendid in the world. The caliphs extended their power to the frontiers of India. Westward the Moslems pushed along the African coast of the Mediterranean, as their Phœnician kinsfolk had done before them. They crossed over from Africa into Spain A.D. 711. Gibraltar is called after an Arab chief who was one of the first to invade Spain. He was called Tarik, and he landed under the shadow of the Great Rock. Hence the rock was called Gebel Tarik (Rock of Tarik), which became Gibraltar.

The Arabs then invaded Gaul, the land of the Franks, but they were defeated by the Franks in 732. Thus the Franks saved Western Europe for the Christians. The Arabs withdrew to Spain, where they set up a western Moslem kingdom, which we call Moorish. (The Arabs in Spain were called Moors.) The magnificent buildings left behind by the Moors are the most splendid in Spain today.

It was at Bagdad that the famous Caliph Haroun al Raschid, or Aaron the Just, ruled (he died 809). (Map 3.) The children will be interested to know that many stories about this famous Caliph will be found in *The Arabian Nights Entertainments* (see Volume I, Chapter X).

Stress what we owe to the Arabs. The Arabs had conquered the lands where Alexander the Great (see Chapter X) had spread Greek learning. This

learning passed on to the Arabs. Haroun al Raschid had had the writings of the Greek thinkers put into Arabic; thus the Arabs were able to learn all the science the Greeks had discovered, and their wise thoughts. The centres of learning were for some time not in Christian countries but in such Mohammedan cities as Cordova (Spain), Damascus (Syria), Bagdad (Persia), Cairo, a new city in Egypt. Memphis had fallen into ruins. The Arabs were especially clever at figures. They invented algebra (itself an Arabic word). And they passed on to Europe *from India* the numbers 1, 2, 3, etc., up to 9, and the 0 which we now use. The shape of the numbers we use today gradually developed from the numbers brought by the Arabs to Europe (see Volume III, ARITHMETIC). These numbers were much easier to use than the Roman numbers. The Arabs found out a good deal about medicine and how to cure diseases; they discovered how to make paper from rags. They were the first to make *gauze*, called after Gaza in Palestine, where it was first produced, and *muslin* called after Mosul in Mesopotamia, where it was first produced. The silks of Bagdad were to become famous all over Europe as they were in the East. The Arabs, too, adapted some of the lovely Persian patterns learnt from Babylon and Assyria. Thus the good things of the past are handed down to those who have the wit to recognize them and use them.

The Arabs were also famous builders. Show children pictures of Mosques with their wonderful domes, and the tall and graceful minarets or towers from the top of which the criers call the faithful to prayer (Fig. 59b).

The children will learn more about

the different things that came to Europe and Britain from the East when they learn about the Crusades.

Impress upon them that the Land of the Two Rivers became an Arab land, as did Palestine and Egypt. Very few of the descendants of the ancient Egyptians now remain in Egypt. These native Egyptians are called Copts, but they are far outnumbered by the Arabs. Curious children often want to know what became of the ancient races.

CHARLEMAGNE, OR CHARLES THE GREAT,
KING OF THE FRANKS, REIGNED
A.D. 768-814

While Haroun al Raschid was ruling in Bagdad, in Europe a strong king was ruling over the Franks—Charlemagne. He is one of the great men of world history, like Hannibal, or Alexander the Great, or Julius Cæsar. He was the friend of Offa, King of Mercia, and Egbert, King of Wessex, who had nearly all England under his rule (see Chapter XV), and Haroun al Raschid. The children can read about him in *The Headway Histories*, Book II, *Famous Men and Famous Deeds* (Univ. London Press), and in *Martin and Carter's Histories*, Book I (Basil Blackwell). See Map 3 for Europe in the time of Charles the Great.

The Franks first lived on the banks of the Rhine. By conquest they added Gaul to their lands on the Rhine. Charles the Great added still more land, so that he ruled a large part of Western Europe. When the Lombards who had conquered northern Italy threatened the Pope, Charlemagne marched against them and defeated them. As a sign that the Lombard kingdom had come to an end, he left one of his sons

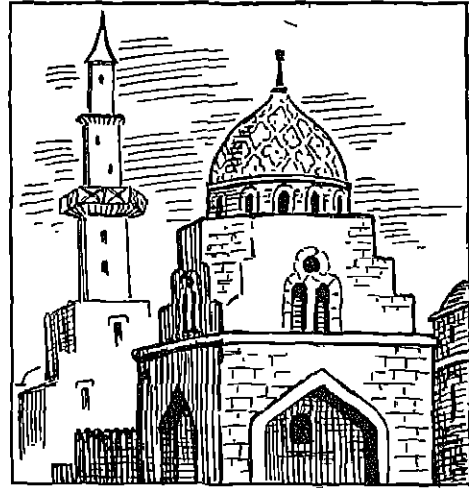


Fig. 59b—MOSLIM MOSQUE AND MINARET.

to rule in Lombardy and wear the "Iron Crown" of the Lombards, a narrow gold circlet containing a nail from the true Cross, which had been the pride of the Lombards. Then Charlemagne went to Rome, where a wonderful event took place. On Christmas Day, A.D. 800, he visited St. Peter's Church to hear the service there. The Pope sat on a throne. When there was a pause in the service, the Pope rose and went to where Charlemagne knelt in prayer by the altar. Then, in sight of all the people, he placed upon the brow of the King of the Franks the crown of the old Roman Emperors, while the people shouted: "Long life and victory to Charles, the great and pacific Emperor of the Romans, crowned by God!" So the old Roman Empire seemed to be revived with Charlemagne at its head. Once again Western Europe was united as one Church and State. Charlemagne looked upon himself as the successor of Constantine the Great. (Map 3.)

Above all, Charlemagne was famous for what he did for learning. He saw

that all his people were Christians and encouraged the building of monasteries. The Saxons who lived in their salt marshes along the shores of the Baltic were the most obstinate heathens, but many were converted. He built, too, monasteries in parts where teachers were needed, and encouraged missionaries. To his court were invited the most learned men of his day, among whom was Alcuin, head of a famous monastery school in York. Alcuin started a school for Charlemagne at his palace at Aachen. Later Charlemagne made Alcuin head of the Abbey of St. Martin at Tours in France, which became a great centre of learning. The schools founded by Alcuin sent forth teachers and lovers of learning. Moreover, he helped the king to collect the works of old Greek and Roman writers and have new copies made of them. Thus in the Dark Ages the Lamp of Learning was kept burning.

Some thirty years after the death of Charlemagne his Empire was divided among his three grandsons, A.D. 843. One grandson took the western part, rather smaller than modern France (1 on Map 3). Another took the eastern part, which was about equal to Germany and Austria (3 on Map 3), and the third grandson took the Middle Lands, a narrow strip between the other two, including the Rhine country and part of Italy (2 on Map 3). He was the grandson to whom the title of Emperor was given. Thus for the first time *France* and *Germany* appear on the map of Europe. The Middle Kingdom, which was long and narrow and hard to defend, was gradually taken by the other two. Down to our own time this middle portion has caused trouble between France and Germany (see Map 3).

In their English lessons the class may be told some legends of Charlemagne, especially some from the "Song of Roland" who was one of his great knights or warriors (see Volume I, ENGLISH, Chapter X).

Activities and Self-help Work Booklets

Booklets about Mohammed and his followers (a mosque and minaret may be drawn on the cover, Fig 59b), and one about "What we owe to the Arabs." These books are added to when the children learn about the Crusades. Pictures of mosques and minarets are collected, and if possible some of the lovely Moorish buildings in Spain. This collection helps geography. Booklets about Charlemagne should emphasize these three points: (1) What he did for learning; (2) how he was crowned as Emperor; (3) how France and Germany first appeared on the map. Let the children connect Charlemagne with Clovis, King of the Franks, and Bertha, the Frankish princess who married Ethelbert, King of Kent.

The children dramatize the crowning of Charlemagne. Many children will like to bring their booklets about Telling the Time through the Ages up to date. They will find much help in the volume on "Nature Study and Simple Science" in connection with the pendulum and time. They can add the sand-glass and the monastery bell to their booklets. They will be interested to know that the ruler of Bagdad, Haroun al Rascid, gave Charlemagne a present of a wonderful water-clock with twelve windows, out of which twelve horsemen came when the hours struck.

The study of Map 3 will especially help the older children. Although

Charlemagne was made Emperor of the West, the emperors in the East continued to reign and looked upon southern Italy as under their rule. But they were too far off to interfere. Southern Italy and Sicily were ruled by powerful dukes. The children will notice that Italy was not a united country. The Pope had most power in the lands around Rome. Various rulers came and went in other parts.

The children now begin to make booklets about Churches and Cathedrals—the Roman church at Silchester, the

Celtic oratory or church on Iona, Anglo-Saxon churches, etc. The Saxon church tower on Chertsey is the church tower of Earl's Barton Church, Northants. The children look for interesting churches and ruins of old monasteries near their homes, and at places where they stay for the holidays. They enjoy making a class-book of brown paper for "Pictures in Stone," and collecting for it pictures of churches, or parts of churches, beautiful windows, cloisters, etc. This is in addition to their own little booklets.

CHAPTER FIFTEEN

THE NORTHMEN AND NORMANS

Northmen and Vikings (Chart X)

STORIES of the Northmen are of great interest to children. Let them look at the map to see exactly where their homes were.

These new invaders came from Iceland, Norway, and Denmark. Although "Viking" means "warrior" and not "creek-men," the Vikings were men of the creeks. Denmark (so called because Scandinavian Danes had settled in the district left empty by the Angles who had gone to England) was a land of sandy flats through which crept winding channels of the sea—creeks. Scandinavia was a land of fiords or creeks, that carried the sea into the heart of the hills. The Vikings were very like the Anglo-Saxons. They worshipped the same gods that the Saxons first worshipped—Woden and Thor. The children may have read about these gods in *Heroes of Asgard* in connection with their lessons on the Anglo-Saxons. They should certainly read about them in connection with the Northmen, for they are "Norse" stories. (See Volume I.)

The Northmen were the best sailors since the days of the Phoenicians. Their boats were beautifully built for travelling across the sea. They were long and narrow (see Ship No. 6). They had twelve to thirty-eight seats for the rowers according to the size of the boat, and one mast with a square sail

decorated with blue-and-white stripes or an embroidered dragon. The shields of the warriors, black and yellow alternately, were hung outside the boat (see Ship No. 6), to protect it and save space. Both ends of the vessel were alike, so that it could be steered from either end by a paddle. The boats were painted white, or blue, or red and other colours, and they had as a figure-head a dragon or some fierce animal. The names the Vikings gave their ships showed they loved them—"Horse of the Sea," "Raven of the Wind," "Deer of the Sun," etc. In these ships they explored the world. Hardly a country in Europe was safe from their attacks. They came to Britain, Scotland, and Ireland, to France and Spain, to Sicily and to Italy. They even reached Constantinople. Their most adventurous voyage was westward across the Atlantic from Iceland to Greenland, and still farther west to the coast of North America; thus they discovered America before Christopher Columbus (1492).

The Swedes explored the rivers of Russia and founded Kiev, the original Russian State. From Kiev they went south, and some of them took service with the Emperor at Constantinople. The children should use a map to follow the adventures of the Northmen—westward to America, around Europe to the Mediterranean Sea, and across Russia to Constantinople.

The first time they came to England

was in 789, but it was after the death of Egbert, King of Wessex, Overlord of England, that they troubled England most. Egbert of Wessex reigned 804-839 and had his capital at *Winchester*.

Finally, in 855 the Danes began to settle in our land, and before long they won a great part of England. They stormed York, slew the King of Northumbria and conquered Mercia. All the fine monasteries in the north were plundered and destroyed—Iona, Lindisfarne, Jarrow, etc. Then they began to attack *Wessex*.

The Story of Alfred the Great, 871-901 (Chart X)

The children can read for themselves the story of Alfred, grandson of King Egbert, in *The York Histories*, Book II (Bell). Older children will be able to use Martin and Carter's *Histories*, Book I (Basil Blackwell). Points for the teacher to emphasize, besides Alfred's battles with the Danes and treaty with the Danish king, Guthrum: (1) What he did for learning—books, schools, and monasteries. The Danes had destroyed learning and libraries, and much of the teaching, so Alfred had a great deal to do. Just as Charlemagne got learned men to come to him from England, so Alfred got learned men to come to him from other countries. Asser, a famous scholar, came from Wales. He wrote the *Life of King Alfred*. If possible, a story should be read from this book, for example "King Alfred and the Cakes"! Alfred himself, having learnt Latin, made *English* copies of the "most needful of the Latin books" for his own people. (A copy of one of these can still be seen at Oxford.) Above all, there was drawn up in English a history of old times called the *Anglo-Saxon Chronicle*.

This was added to each year by the monks. (2) Alfred's visits when a boy to the Pope at *Rome*. These visits kept England in touch with Rome. (3) His boats and navy (Ship No 7). "With his hundred new ships Alfred was able to prevent the Danes from being the masters of the sea, and drive them away." (4) His candle-clocks placed in lanterns or boxes with doors of ox-horn made thin so that the light could shine through them (Chart X). (5) Help the children to compare Alfred the Great and Charles the Great. Alfred himself may have copied Charles. He set up a school in his palace for the children of his nobles and officers as Charlemagne did. Each king was the champion of Christ against the heathen, each cared for learning and established schools.

Rolf or Rollo the Northman, the first Duke of Normandy, 911-927

This is a story that children much enjoy and it leads up to William Duke of Normandy. They can read it for themselves in *The York Histories*, Book II (Bell). Let them notice how *Northman* became softened to *Norman*. The children will like to act the story of Rolf.

Canute the Dane, 1017-1035

The kings who followed King Alfred carried on his good work. They won most of England from the Danes and called themselves "Kings of All Britain." Even the lands outside England began to come under their influence. Edgar, the greatest of Alfred's successors, was rowed down the Dee by eight kings who came from Scotland, Wales, and the Isle of Man (which belonged to the Danes), their kingdoms must have been very small ones. If there is time, the children should read

about King Edgar and St. Dunstan in *The York Histories, Book IV (Bell)*. They will like to hear about Dunstan's boyhood in the monastery or Abbey of Glastonbury. (Compare Bede's life at Jarrow.)

From Alfred's victory over the Danes, 878, to the death of Edgar, 975—nearly a hundred years—there was peace. Then the Danes again invaded the country. The English King Ethelred tried to get rid of the Danes by paying them money to go away (Dane geld), but this was no good. Finally, the Danish kings themselves came, and one of them, Canute, conquered England, 1017. Canute was king of a great northern empire, for he not only ruled England but also Norway and Denmark. He ruled well and treated Danes and Saxons just alike. Moreover, he proved a good Christian, and took an interest in churches and monasteries, especially Ely. If time, the children, especially the A children, should read about Canute and his journey to Rome in *The York Histories, Book III (Bell)*.

The Story of the Norman Conquest, the Last Conquest of Britain (Ship No. 8 and Chart X)

The children will know who the Normans were and in what part of France they lived, through the story of Rolf. They can read (or be told) about Edward the Confessor and his Norman friends from *The York Histories, Book IV (Bell)*, and about William the Conqueror in *The York Histories, Book III (Bell)*. Stress the fact that Harold, Earl of Wessex, had the best claim to the throne because he was chosen by the Witan, a meeting of the chief men of the kingdom. (Compare the Senate in the days of the Roman Republic.)

The best and most attractive way to teach children about the Norman Conquest is through the Bayeux Tapestry. This is not really a tapestry, but an embroidery in coloured wools on linen. Tradition says it was worked by Queen Matilda, William's wife, and her ladies, but it was probably ordered to be made by William's brother, Archbishop Odo, for his cathedral at Bayeux. The "tapestry" is worked in eight colours or shades, dark and light blue, red, yellow, dark and light green, black and grey; the linen is unbleached. The pictures give detailed representations of costumes and habits of the period. Copies of the pictures can be obtained from the Victoria and Albert Museum. They are in their publication *Guide to the Bayeux Tapestry*. Children will enjoy these pictures and learn much from them, and from the brief but admirable explanatory text to each picture. They especially like the picture called "The Feast" and its explanatory note. A whole lesson can be spent on this, and other pictures, such as the one called "Building a Ship." The facts learnt from these pictures are of more value than a detailed verbal description of the battle of Hastings.

The Normans in England. Norman Castles (Chart XI)

Just as children will study the monastery (Chart XII) from time to time, so they will the castle. Life in the Middle Ages centred round the monastery and the castle.

After the battle of Hastings, William took from the Saxon earls and thanes their estates or lands and gave them to Normans. The Norman name for an estate was a *manor*, and a manor might include a whole village or more than

one village. William gave his lords or barons estates or manors in different parts of England. Thus some barons had several manors. The lord's manor-house, or hall (see Chart X) as it was called by the Saxons, was the centre of every village. If there is a manor-house in the neighbourhood of the school, the children will like to find out something about it.

There was always a great bustle of preparation when a lord visited his manor. All the people in the village worked hard. The manor-house had to be made ready, and if the lord's dwelling was a castle, the castle had to be prepared. The lord lived in the manor-house until the food stored for him by the villagers or villeins was consumed, if the lord had a number of followers, this happened in a few days. Then he went on to the next manor. There was not much buying or selling in those days. All the food needed for the manor-house was grown or produced on the manor.

There were not many castles in England before the Conquest, but the new Norman lords or barons began to build them in case they should be attacked by the Saxons. Everywhere huge circular mounds were piled up by the forced labour of Saxon peasants and crowned by a fortress, first of timber and ultimately of stone (the Bayeux tapestry represents the throwing-up of such a mound at Hastings to support a timber fortress). The mound was known as the *motte*, and the timber or stone tower on it as the *donjon* or *keep*. In front of the mound there was a court, called a "bailey," protected by an earth-work or later a stone wall (see Chart XI).

William also built castles for himself, two of which are well known, the

White Tower of London and Windsor Castle. Chart XI shows a later Norman castle built of stone. Let the children find the *keep* and the *motte*. They can pretend they are visiting the castle. First there is the gatehouse with its drawbridge and passage through. On either side were rooms for the guard, and a staircase which led up to a room over the gate from which the *portcullis* was worked. The *portcullis* was a strong, heavy grating sliding up and down in vertical grooves. It can be seen in Chart XI. From the upper rooms the gate below could be defended by bowmen shooting through *arrow-slits* in the walls. In addition to the *portcullis* there were strong oak doors to the entrance gateway.

The gatehouse led directly into the bailey. Here were the stables and granary, the barracks for soldiers, and all the many other workshops that must have been necessary, for in those days there were no shops just round the corner; everything needed had to be mended or made within the castle walls. A great many people must have lived in these castles, including squires, pages, servants, and soldiers. The bailey was surrounded by stone walls called curtain walls with a ditch outside (Chart XI). A second gatehouse with a drawbridge led to the mount (*motte*), with the keep built on it. The keep was high, so that the sentry on guard could look out over the surrounding trees and country. The ditch that went round the bailey went all round the mount. The space around the keep formed a kind of inner bailey. Stairs or steps led up to the keep, and the entrance-hall was above ground-level, the ground floor below serving as a store-house for food that might be needed

during a siege. Below the storeroom was the dungeon. On the first floor was the guardroom; above this, on the second floor, was the great hall with galleries around it. Part of the great hall is shown on Chart XI. Little rooms opened into the galleries and into the hall below. They were used for sleeping-rooms for the principal members of the family; on Chart XI a lady's "bower" can be seen. The servants slept on the rushes on the floor of the great hall. There were no carpets in those days. The women spent much time making tapestry—that is, weaving patterns or making pictures in needlework (Bayeux tapestry). The furniture was very simple—trestle tables, benches, with one or two heavy chairs for the lord of the castle and any important people. Musicians often played while the meal was being served. Harpers or minstrels came to the hall and recited romances or legends. Let the children compare this hall with the Anglo-Saxon hall on Chart IX.

The Norman lords who did not build castles generally fortified their manor-houses. Intelligent children will understand better what manors were, the work of the villeins or villagers who lived on the manor, and the village generally by reading the chapter "Lord and Vassal, Castle, Manor and Village" in *The York Histories*, Book IV (Bell).

Projects and Other Activities

(1) *Projects on Ships*.—In the lessons in this chapter the children meet with three groups of ships all built on the same lines—the Viking ships, King Alfred's ships, and Norman ships (Nos. 6, 7, and 8). Alfred's ships and Norman ships were, of course, copies of Viking ships. The children will find

more about the building of these ships in Quennell's *Everyday Life in Anglo-Saxon, Viking and Norman Times* (Batsford). The children draw and paint the ships, and try to make models of them in some cases. They work out a frieze of ships beginning with the log and inflated skins (on the Tigris and Euphrates). Just what form the project takes depends on the children. Many children enjoy making booklets about Viking ships, writing interesting facts and descriptions in them, and illustrating them.

(2) *Place-names*.—The children look on their maps for the names of places that show where the Vikings or Danes lived. Those who live in Lincoln will know many places whose names end in "by," which in the language of the Vikings meant a "homestead," and "thorpe," meaning a hamlet. They put their finds in a book of Place-names. (See Chapter XIII.)

(3) The children make booklets about (a) the Vikings, (b) Alfred the Great, (c) Rolf the first Duke of Normandy, (d) Canute, etc., or some topic that interests them. They add Alfred's "Candle Clock" to their class frieze or booklets about "Telling the Time." They also add the windmill and the well to their booklets, "The Wheels of Industry" (see Chapter VIII, Book IV, *Projects for the Junior School*). No one knows when windmills were first used. Many old manuscripts speak of mills, but they do not say whether they are wind- or water-mills. Some people think the Crusaders, who brought home so many ideas, brought this idea, but as far as is known there are no windmills in the East. However, windmills were thought to have been in use in Norman times.

(4) *Projects on Castles*.—Junior children are especially interested in castles. They will spend a long time studying Chart XI, and will find many details to discuss. Some children may miss the parapet. Around the edge of the walls and towers was a parapet; this parapet had spaces left at intervals for the archers to shoot through. The section showing the interior of the keep will puzzle some children and arouse many questions. Intelligent children will be able to find the answers to most of their questions in Quennell's *A History of Everyday Things in England, 1066-1499* (Batsford); slow children must be helped to find the answers.

Many children will want to make a booklet about a Norman castle, and some may try to make a model of the keep. It is best for children to make separate parts of the castle rather than a model of the whole, which is far too big an undertaking.

The gatehouse with its portcullis and drawbridge—especially a portcullis and drawbridge that works—is a model that delights boys. Directions for making a simple model in wood will be found in *Toy-making in Home and School* (Harper). Models such as these are best made in leisure-time—as hobbies for the long summer holidays. A project for group work or class work involving different activities and a search for information will be found outlined in *Projects for the Junior School*, Book IV, Chapter I, "Baron Stephen at Home in His Castle about the Year 1220." The children put their information together under interesting headings, so that they get clear pictures of life in the castle, the life of the lord, his wife and children, their work and pleasures, clothing, food, etc.

Each castle mentioned in history will be of added interest to the children. In stories of Wales and Scotland they will learn about Edward I's castles. Welsh castles are of great interest. Children can compare Conway Castle (Chart XIII) with a Norman castle. The next interesting castles are in the fourteenth century. Bodiam Castle in Sussex, built in 1386, in the reign of Richard II, is a fine castle. Children who live in the south or go to the south coast for the summer holidays will enjoy visiting this castle and finding out all they can about it. Bodiam stands four-square in the centre of a moat fed by a stream and is very French in character. The builder of the castle fought at Crecy and Poitiers, so he must have seen many castles in France.

After the invention of gunpowder, which was first used during the Hundred Years War, castles became of less importance. Stone walls are no defence against gunpowder.

A PICTURE-BOOK OF CASTLES

Making picture-books of castles, individual picture-books or a class picture-book, is of great value and interest. Picture postcards are collected, and pictures of castles in railway guides. The pictures are mounted on brown paper. Interesting notes are written about each and pasted underneath. Encourage the children to choose and arrange their pictures carefully, so that they tell a story. They can look for castles associated with important events; thus Windsor Castle (William I), Caernarvon Castle (Edward I), Stirling Castle (Bannockburn, Edward II), Bodiam Castle (Edward III, Hundred Years' War), and so on.

Some children may like to arrange

their castles in countries, thus: (a) Welsh castles, (b) Scottish castles, (c) French castles, (d) Irish castles. This collection helps both history and geography. Junior children learn a great deal by the sorting, arranging, and writing notes on pictures. Arrangement means selection, and selection requires thought. The children should try to find out all they can about any castles near them.

A CASTLE ABC, OR A CASTLE ALPHABET

This is another interesting project. Each child tries to produce an attractive alphabet with pictures where possible. First they collect the words:

A	B	C	D
arrow-slit	bailey	castle	drawbridge
	bower		dungeon
	benches		donjon

(5) *Local History*.—History generally becomes more alive for Juniors if it is sometimes linked up with actual experiences. Some schools are very fortunately situated for projects in local history. The ruined castle on the hill or the ancient manor-house are not to be found in every village or town, but there may be a local Domesday entry. Quite young children are interested in William I's Domesday Book, because it is so definite and deals with real things. Children may like to make a "New Domesday Book" for their own village in connection with their geography lessons. Visits to ruined castles and monasteries have already been mentioned. Children who live near Chester Cathedral are fortunate, for they can see a *refectory*; so, too, are the children near Bodiam castle or Welsh castles, but it must be remembered that the

detailed finds of archaeologists and minute examination of grave furniture do not appeal to them.

For schools in Cambridgeshire the story of Hereward the Wake forms an ideal topic for a local history project: (1) It can be linked up with local geography. (2) The story of the Norman Conquest is well rounded off by the story of Hereward. It shows children clearly the difficulties William I had to contend with. (3) It introduces again monasteries or monastic settlements, especially the monastery of Ely. The children may be able to answer this question: Why did the monks choose the Isle of Ely for their monastery? (4) The study of place-names. The map will tell them many "island names," so that the children will realize how much more land was marshy or covered with water in those days. Here are "island" names they can find—*y*, *ey*, *ea* meaning island: Manea, Stuntney, Ramsey, Coveney, Denny, Quy (*Cu ege* = cow island), Thornea, Whittlesey, Homingsea; *beach*, meaning *shore* in Waterbeach, Landbeach, Wisbech (Ouse beach), etc.

The project may be approached in the literature lesson through Charles Kingsley's *Hereward the Wake*. The story will suggest dramatization, descriptions of life in those days, the work of the potter, building a bridge or causeway, and so on.

(6) *The Effects of the Norman Conquest*.—This makes an interesting project and leads to class discussion and observation. Encourage the children to think and look about them for changes made by the Conquest—the building of castles and grander monasteries, and many more churches. The general plan of the church was a cross with a

low tower as in Fig. 60. The doorways were very striking. They were enriched with carving and sculpture (Chart X). The windows were semi-circular and decorated with zigzag and other ornamental mouldings. Then there were fine manor-houses, etc. (Chart X).

The Normans spoke French (the French language was descended from the Latin spoken by the Gauls). The Franks were quick to adopt the language and customs of the Gauls whom they conquered, and the Northmen were quick to learn from the Franks. So in England from 1066 onwards for two or three hundred years, French remained the language of the King and his Court, and of all people of high rank, because they were French. Latin, of course, still remained the language of the Church and English the language of the peasants and farmers. Many new words were introduced into the English language. Until the Normans came to England, no English boys were called by such names as—William, Henry, Stephen, Robert, John, Geoffrey, Ralph. English boys were called Alfred, Ethelred, Edmund, Ethelbert, Edwin, Athelstan, Edgar, Oswald.

In the English lessons the children may be told of other French words that became part of the English language because of the Norman Conquest, such as *pork* (English pig), *mutton* (English sheep), *beef* (English cow), etc. Also *battle*, *castle*, *prince*, *tower*, etc. Words of French origin can also be seen in place-names, such as *Pontefract*, from

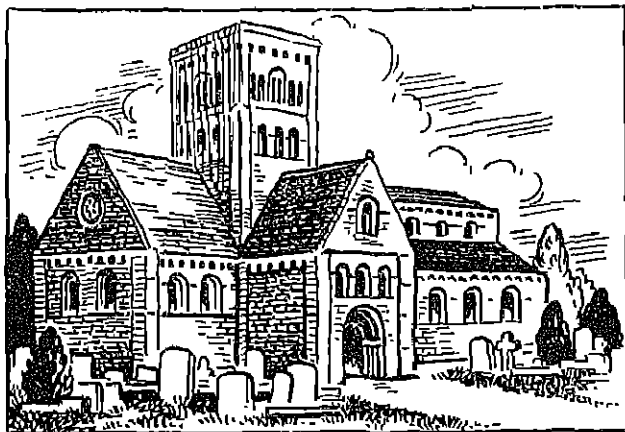


Fig. 60—A NORMAN CHURCH WITH NORMAN SEMICIRCULAR ARCHES

"pont" meaning bridge, and *fret* (broken), and *Richmond* (*Riche mont*). Words beginning with *Beau* or *Bel*, which means "beautiful," were given by Normans to beautiful places such as *Beauport* in Somerset, *Belvoir* in Leicestershire, *Beaunes* in Warwickshire.

Clever scholars came from Normandy, and learned Norman bishops took the place of the often ignorant Anglo-Saxon bishops. The beautiful story of Wulfstan the last Saxon bishop helps to impress this fact on the children. They can read the story in *The York Histories*, Book II (Bell). The children may be able to dramatize the story. It is not only enjoyed by the children but is very valuable from the point of view of history.

(7) Reading for a purpose is a valuable project method. The children read the following stories for the purpose of learning more about the Normans. If desired, leading questions are written on the board. "Rolf, Duke of the Normans" and "Wulfstan the Last Saxon Bishop" in *The York Histories*, Book II (Bell); "William the Conqueror," *The York Histories*, Book III, "Edward

the Confessor and His Norman Friends," The York Histories, Book IV; "Lord and Vassal, Castle Manor, and Village," York Histories, Book IV; "Fairs, Towns, and Markets," York Histories, Book IV; *A Little Norman Maid*, by H. Strang (O.U.P.); *The Little Duke*, by Charlotte Yonge.

The teacher will, of course, consult the various publishers' lists of text-books and story-books for suitable reading material.

(8) The children keep an Anglo-Saxon Chronicle from 449-1076 in imitation of the one Alfred started with the help of the monks.

(9) They add the beautiful Norman window and the Norman ornaments on Chart X to their booklet about "Pictures in Stone."

(10) From Chart X, too, they add

Alfred's candle-clock and the Anglo-Saxon sundial to their booklets about "Telling the Time through the Ages." Sundials of Saxon times are still in existence, fine examples being on Bewcastle Cross, Cumberland, which dates from about A.D. 670, that on Kirkdale Church, Yorkshire, dating from about 1060, and that on Bishopstone Church, Hampshire, date not known. These dials (see Chart X) have a horizontal line for sunrise and sunset, a vertical one for midday, and some hour-lines between. Where the hour-lines meet there was always a hole in which the gnomon was inserted, but no gnomons now remain except perhaps a fragment of iron. There is no gnomon on the dial on Chart X. Children are thrilled if they can find an old sundial in their neighbourhood.

CHAPTER SIXTEEN

MORE TOPICS FROM THE MIDDLE AGES—THE TWELFTH, THIRTEENTH, AND FOURTEENTH CENTURIES

TALES of the Crusades are most suitable for Junior children, and they link on naturally with the story of Mohammed (Chapter XIV). Stories of the First and Third Crusades should be told. The Third Crusade is most important from the point of view of English history because it taught the barons how to govern without the king. The First Crusade began about 1095, during the reign of the second Norman king, William I. (The children can tell the name of the first Norman king.)

The cause of the First Crusade must be stressed, namely, the coming of the Turks. The Arabs, remind the children, had conquered Syria and Palestine (see Chapter XIV). By 1095 they had become friendly with both Jews and Christians, and were living luxurious lives in fine towns such as Bagdad. But these peaceful days were to end. A new foe came from the east, the terrible Seljuk Turks, wanderers from Turkistan. United by their chieftain Seljuk, they called themselves by his name. They were savages compared with the cultured Arabs. But the Turks copied the Arabs, learned to worship Allah, and became Mohammedans or Moslems. They conquered the lands of the Arabs, and the greater part of Asia

Minor, thus coming nearer and nearer to Constantinople. In Palestine they treated the Christians cruelly; they turned the churches into mosques and forbade all Christian pilgrims, who had been kindly treated under Arab rule, to come near the Holy Places under pain of death.

The Emperor, fearing the Turks would attack Constantinople, wrote to the Pope begging him to rouse up all Christian folk to come to the East and rescue the Holy Land. Urban II decided to hold a meeting in France, for it was the Franks who had saved western Europe from the Arabs (Chapter XIV). Therefore, at Clermont, he bade all true knights and brave men meet him. It was a huge gathering of Normans, French, and Germans to whom he spoke. "O race of Franks," he cried, "race beloved of God, from Constantinople and Jerusalem a horrible tale has gone forth. The Turks have invaded the lands of the Christians and despoiled them with fire and sword, slavery and cruel torture. Think of the Holy Places in the hands of these savage hordes." This and much more said Pope Urban. A shout went up from the crowd: "God wills it! To Jerusalem!" Men knelt at the feet of the Pope; and on the breast of each

Urban pinned a red cross. The First Crusade had begun. The children can read about the First Crusade in *The Headway Histories*, Book II (Univ. of London Press)

Many Norman adventurers went on this Crusade, led by William I's son Robert, Duke of Normandy. The First Crusade was a success, for Jerusalem, Tripoli, Antioch, and Edessa were captured from the Turks, and each ruled by a Christian knight. The good knight, Godfrey of Bouillon, reigned in Jerusalem as king, but he refused to wear a crown of gold where Christ had worn a crown of thorns. Although he reigned only for a year, so nobly did he bear himself that he became, like Charlemagne, the hero of countless legends, a type of all that was best in a true and perfect knight. As no Christian city was more than a day's journey from some Mohammedan stronghold, to protect themselves the Christians built huge strongly fortified castles on important heights. They were like the castles later built by Edward I in Wales. (See coming section.) Tell the children that the Crusaders called the Turks and the Arabs, *Saracens* or *Easterners*.

The Third Crusade, 1189-1192

The children can read about this in *The Headway Histories*, Book II, *Famous Men and Famous Deeds* (Univ. of London Press), and in *The York Histories*, Book III (Bell).

In the lessons before or after any reading by the children, the teacher tries to bring out the permanent importance of the Crusades, so that they are remembered as something more than interesting episodes. These points are worth stressing:

(1) The Third Crusade was caused by

the capture of Jerusalem by the great Mohammedan leader Saladin. He was honest and generous. He loved his religion and thought it was his duty to fight the Christians. It is important for children to realize that in warfare and in most disputes one side has not *all* the virtues and the other side all the faults. Saladin fought as sincerely for his religion as the Christians fought for theirs. He was moreover a learned man, like so many Easterners.

(2) King Richard's fleet was the first British fleet that ever sailed into the Mediterranean. This will interest children who are trying to work out a project on "Ships through the Ages." They can study a picture of one of Richard I's ships (see Ship No. 9). They notice the "castles" at each end. The Turkish ships in the Mediterranean were high ships.

(3) The barons learnt how to govern without a king, and the towns became more important and stronger. Richard I gave many of them more freedom to govern themselves in return for money to help his Crusade. His promises to the towns were written on parchment and sealed with his seal; such written promises are called *charters*.

After the failure of the Third Crusade, several further efforts were made against the Moslems both in Egypt and Palestine. These efforts lasted on and off until about 1276, but none of them was successful. Although the Crusades were failures, they had many *enduring* results.

The two hundred (1096-1276) years of contact with the *Greeks* and the *Saracens* stimulated learning and art in the Western World; above all it stimulated trade. The towns that the Christians held for so long in the East

—Acre, Antioch, Tripoli—were means of communication between the East and the ports of Italy. The rise of Venice as the chief trading city of Europe was partly due to the Crusades. After the First Crusade, many Crusaders travelled to the East in Venetian ships, and through the fleets of Venice unheard-of luxuries, in the way of food, clothing, and other things, found their way to Western homes—velvet, muslin (from Mosul), damask (from Damascus), rugs from Persia, oranges, lemons, peaches, dates, sugar, spices, perfumes, rose-trees for Western gardens; the figures we use in arithmetic today were brought by the Arabs from India. Because we learnt them from the Arabs, they are called *Arabic* numbers or figures, but it would be just as correct to call them Indian. Above all, we learnt from the Arabs how to make paper. The Arabs had learnt this from the Chinese.

Impress upon the children that all these new things did not come at once, and for long they remained "uncommon"; for example, "*Arabic*" numbers did not at once take the place of Roman figures and methods. Indeed, Roman figures and methods were used until far into the seventeenth century. In the reign of Charles II, Pepys had to have private lessons from a tutor in the Arabic method. For more about Arabic numbers and early arithmetic see Volume III, *ARITHMETIC*.

Another result of contact with the cultured East was that men became interested in other lands and in travelling. Not long after the Crusades, we begin to hear about famous explorers. In the literature lessons (see Chapters X and XI) the children might well have read to them some of the travels of

Marco Polo, who lived in Venice when Edward I was reigning in England, 1272–1307. His stories of what he saw and did in China are as interesting to children as fairy-tales, if not more interesting. Later on the children will think again of the Crusades when they learn how the Turks conquered Constantinople and threatened Europe in 1453. The Eastern Roman Empire came at last to an end, and the lovely Christian Church of St. Sophia became a Mohammedan mosque. Many Greek scholars left Constantinople for Rome. Children will think again of the Crusades when they hear stories of the First Great World War, especially the story of how General Allenby took Jerusalem at last from the Turks, 1917. (See *York Histories*, Book III, *The Last Crusade* (Bell).) These connecting links are of great importance: Mohammed 622—the Crusades, 1096–1276—Constantinople captured by the Turks, 1453—the First Great World War—the Mohammedans in India, etc. These last topics belong to the Secondary School.

Activities and Self-help Work

(1) Further Reading. About the Crusade of Saint Louis of France and Edward I, 1269, in *The York Histories*, Book II (Bell); *Lion Heart*, Herbert Strang's Historical Series (O.U.P.) Children will like to have some parts of Scott's *Talisman* read to them.

(2) Children themselves will think of many activities in connection with the Crusades. They follow the journey of an imaginary Crusader or of Robert, Duke of Normandy, on a map of the world, and build up an interesting story; they dramatize certain scenes that appeal to them, as Urban II at Clermont, the Emperor in his palace at

Constantinople hearing about the approach of the Turks through Asia Minor, and so on. Scenes, too, may be acted from *The Talisman* in the English lesson.

(3) Making booklets about (a) the First Crusade, (b) the Third Crusade, (c) new things from the East brought by the Crusaders. The children choose suitable patterns for the cover of each booklet. If they are making booklets about "The Story of Numbers" (see Chapters III and V, etc.), they will take to write in their book the Roman figures with the "Arabic" figures under them. In any case, it is worth letting the children do this. It shows how convenient Arabic numbers are.

(4) Making a Crusaders' Illustrated ABC. See pictures on Chart XIII. It takes some thought to find words for the different letters: A, *Arab, Acre, archer*; B, *badge*; C, *Cross, Crusade, Crusader*. This project helps the child's vocabulary and his understanding of words. He draws pictures for *scimitars, siege-engines, catapults, steel-clad knights*, etc.

(5) Robin Hood lived in the reigns of Richard I and John. Stories of Robin Hood should, if possible, be told to the children or read by them in the literature lesson (see Volume I, Chapters X and XI). Children also enjoy acting stories about Robin Hood.

The Friars and St. Francis

The lovely story of St. Francis should be told in either the Scripture lesson or the history lesson. Remind the children of the work of the monks. By the thirteenth century many monasteries had become so wealthy that the monks tended to become lazy and worldly. They were very different from the sim-

ple monks who lived with St. Columba on the island of Iona, or with St. Aidan on Holy Island. Point out the difference between monks and friars (from *frère*, brother). The monks stayed in their monasteries, the friars wandered about seeking the poor and neglected, and preaching to them. They made their homes in the poorest parts of the towns, or among the vagrants who lived outside the town walls. The friars who followed the rules of St. Francis were called Franciscans, or Grey Friars because of their grey robes. They came to England in 1221-1224, in the days of Henry III, the son of King John. Their homes at first were the barest shelters, but later, when they grew rich through gifts, they built grand friaries. In the neighbourhood of some schools there may be ruins of old friaries, or streets named after them. In London and the London suburbs one often meets with Friars Walk, Friars Avenue, Friars Road, Blackfriars Bridge, etc.

The children can read for themselves about St. Francis in *The Headway Histories*, Book II (Univ. of London Press). If time, children may be told something about the wonderful friar Roger Bacon (1214-1294), who is said to have invented spectacles, a telescope, and to have known something about the use of gunpowder. He foretold the day when there would be flying machines. He said, "Flying machines are possible, so that a man may sit in the middle turning some device by which artificial wings may beat the air in the manner of a flying bird."

Because of his knowledge he was called at Oxford the "Wonderful Doctor"; he was the first great scientist and inventor.

Heroes of Wales and Scotland

(a) WALES: THE STORY OF LLEWELYN AND EDWARD I

This story may be linked with the Anglo-Saxon Conquest, Welsh Christianity, St. David and Alfred. Points to emphasize: (1) Wales had never been completely conquered by the Anglo-Saxons. The Saxon conquest of Wales stopped at Offa's Dyke or Wall from the Dee to the Wye. (2) Wales was never a united country because of its mountains and valleys, cp. Greece. Moreover, its people were not *one* people (see Chapter XII, the dark Iberians and the fair Celts). There were several chiefs in Wales, and warfare between tribes was not uncommon. On the borders of Wales, too, there was constant strife between Welsh and Saxons.

With the coming of the Normans the fortunes of Wales changed greatly. William I set up three great earldoms to guard the Welsh march (border) at Chester, Shrewsbury, and Hereford. In William II's reign all south and part of central Wales passed into Norman hands. South Wales became studded with Norman castles; the building of Pembroke Castle showed the conquest had reached the western sea. The Norman barons were cruel to the Welsh, and the bitter feeling aroused against England tended to linger for many years. The ruins of the castles that are to be seen every few miles in South Wales hold sad memories; Monmouth, Chepstow, Abergavenny, Usk, and Cardiff all belong to this period. Shrewsbury and Montgomery Castles tell of the power of the Montgomeries, Earls of Shrewsbury. The children may have pictures of

some of these castles in the book of Castles they are making (Chapter XV).

It was North Wales (Gwynedd), with its stronghold Snowdonia, that defied the invaders longest. The lords of Gwynedd became the strongest lords in Wales, but it must be remembered that no Welsh lord took the title of *Prince of Wales* until Llewelyn the Last, who fought with Edward I, called himself this in 1258. The children can read for themselves the story of Llewelyn and Edward I in *The York Histories*, Book III (Bell). Young children will like the story of the first English Prince of Wales in *The York Histories*, Book II (Bell). Remind them that this is not altogether a true story, but a legend, a tale handed down by word of mouth. Edward I's son was certainly born in the unfinished Castle of Caernarvon, in 1284. Edward I and his Queen had lived much in Wales and the border counties during 1282-1283. His son Edward was not, strictly speaking, the eldest son, but as his elder brother died the same year as he was born, he soon became the heir and eldest living son. Edward I made his son Prince of Wales in 1301, hoping to please the Welsh people. It was to Chester that the Welsh chieftains came to pay homage to their new prince.

Edward built many new castles in North Wales—splendid fortresses like those built by the Crusaders, with encircling walls flanked with towers, greatly superior to the simple structures of Norman days (see Chart XIII). Caerphilly Castle (Glamorgan) was the model for these castles—Conway, Caernarvon, Criccieth, Harlech, and Beaumaris on Anglesey. Children will be sure to have pictures of some of

these castles in their picture-book of Castles.

The children should be told about the Welsh bards and the love of song in Wales. In their singing lessons they will learn some Welsh songs and hear some Welsh music ("The March of the Men of Harlech").

The English borrowed from the Welsh the use of the long-bow. It was Edward I's warfare in Wales that led him to adopt the long-bow as the special weapon of his foot soldiers in his Scottish wars. The English, it is true, had used bows of some sort before. But it was the Welsh who taught Edward I and his subjects what a "long-bow" really meant. It was not until the reign of Edward III, in the fourteenth century, that it became the English national weapon, when it crossed the sea and affrighted the chivalry of Europe at Crecy and Poitiers (see Chart XIII).

Fig. 67 shows the red dragon, the Cymric symbol of Wales, under which Henry Tudor fought and won the battle of Bosworth Field, 1485. This battle ended the Wars of the Roses, and Henry Tudor became Henry VII, the first Tudor king of England. The Dragon was introduced into the Royal arms of the Tudors as a supporter of the shield.

In Welsh Primary Schools there should be somewhat fuller treatment of Welsh history, but of course on simple lines, and time must be left for world history. The following books may be useful to teachers in Welsh schools and to those who want to understand Welsh history: (1) *A Bibliography of the History of Wales*, edited by Professor William Rees and R. T. Jenkins, published by the Univ. of Wales Press

Board, Cardiff, 1931. (2) *The History of Wales, 1063-1284*, by A. S. Williams, H.M.I. This book is for teachers, and gives the correct facts about Llewelyn the Last and Edward I (published 1947). (3) *Welsh History* (A Handbook for Teachers), by Irene Myrddin Davies, published by the National Union of Teachers in Wales. This suggests methods of teaching, questions and practical work.

(b) SCOTLAND: WALLACE AND BRUCE

Begin as with Wales by reminding the children of what they have learnt about Scotland—Caledonia, the Picts, the Scots, the beginning of Edinburgh, St. Columba and Iona. The Picts and Scots were united in 843. The Northmen had defeated and slain the Pictish king and a great number of his warriors. This enabled Kenneth MacAlpin, King of the Scots in A1gylshire, to unite his country with Pictland, 843. Kenneth MacAlpin was the first King of Scotland.

Teachers will find good material for lessons on Wallace in Scott's *Tales of a Grandfather*, Chapter VII, and on Bruce in Chapters VIII and IX. Children may also read for themselves a short account of Bruce and the battle of Bannockburn in *The York Histories*, Book III (Bell).

If time, children should hear the story of St. Margaret (1045-1093) and her husband, King Malcolm of Scotland. She was an English princess, the grandchild of Edmund Ironsides, once King of England. She and her brother and sister had to flee to Scotland when William I conquered England. This story will be found in *Stories of Famous Women* (Univ. of London Press).

The Hundred Years War, 1338-1453

Some episodes from this war may be taken; for example, the sea-fight off Sluys, the battle of Crecy and the Black Prince, the siege of Calais. A good source-book for the teacher is *Froissart's Chronicles* (Everyman's Library). It is important to stress with the children that Edward III must be remembered not only because of his wars, but because he made England not only a wool-exporting country, but a cloth-producing and exporting country as well. In the fourteenth century England was the chief wool-growing country of Europe. The monks with their monasteries had changed the wild valleys of Yorkshire into prosperous sheep farms, the Cotswolds were another important sheep-rearing district. Most of the wool was sold to Flanders, to the great cloth-manufacturing towns, like Bruges, Ghent, and Ypres, for the Flemings were the best weavers of those days. One of the reasons why Edward III went to war with France was because France wanted to interfere with the wool trade with Flanders.

Although there were weavers in England, the weaving industry was not prosperous. To revive it, Edward invited weavers from Flanders to come and settle in England. A Flemish weaver and his workers settled in Norwich in 1331 and started a cloth industry there. A village called Woisted, near by, gave its name to a particular kind of cloth. A century after Edward's death, the cloth industry which he had encouraged had made England a rich land. Let the children look at the weavers on Chart XIII and compare them with the weavers of long

ago. The story of the wool trade and the cloth industry links up with geography. Tell children about the Woolsack (a large square bag of wool like a cushion). This is the usual seat in the House of Lords of the Lord Chancellor, the highest judge in the land. It was adopted as a sign or symbol of England's commercial greatness which was due to the wool trade.

The battle of Sluys is perhaps the best episode to take in the Hundred Years War. Children who are working out a project on ships will enjoy it and listen with a purpose to the story. Links like "ships" are valuable to couple story with story as it were—Alfred's ships, Danish ships, William I's ships, Richard I's fleet in the Mediterranean, Edward III's ships (see Ship No. 10). Children will enjoy reading about sea adventures in the days of Edward III in *The York Histories*, Book III (Bell), especially the battle of Sluys. The victory at Sluys gave England the command of the Narrow Seas (the channels separating England from the Continent and Ireland).

The capture of Calais was important because Calais became a most convenient port for the wool trade with Flanders. Chart XIII shows how a town was besieged.

The story of Joan of Arc can hardly be left out of a Junior School syllabus. Besides, most children want to know how the Hundred Years War ended. They can read for themselves the story of Joan of Arc in *The Headway Histories*, Book II (Univ. of London Press).

Two other books that children of ten and eleven enjoy reading: *In Queen Philippa's Days* (O.U.P.), and *The Story of Joan of Arc* (O.U.P.).

Suggestions for Further Activities

(1) Let the children study the pictures on Chart XIII and connect the pictures with the stories they have read or heard. They may tell the bit of a story that a picture illustrates. Questions can be set on the pictures when the children have had a few special days to examine them, for example, describe the dress of a Crusader or an archer. Describe one of Edward I's castles in Wales. What is a siege? Tell something about a thirteenth-century siege. Why were there Flemish weavers in England in 1363 (the fourteenth century)? Why is our sugar in lumps called "loaf sugar"?

(2) The children draw the shields of Bruce, old France, and England (Chart XIII). From the days of Richard I, 1189-1199, the three golden lions have been the Royal Arms of England. The arms of old France, the golden fleur-de-lis (flower of a lily like an iris) was added to the Royal Arms of England by Edward III. In the days of heraldry, which date from the Crusades, heralds kept records of the devices or "arms" on shields, and no knight might copy the device of another. When a knight was clad in full armour and his face covered, no one could recognize him except by the device on his shield or embroidered upon the garment that partially covered his armour, his coat of "arms."

Children are interested to learn how colours are represented in drawings by lines and dots: rows of vertical lines mean red, horizontal lines blue, dots gold, and so on (see Chart XIII). The children may also draw the cross of St. Andrew of Scotland, St. George of

England, and St. Patrick of Ireland (Figs. 61, 62, and 63). A few simple books on heraldry in the class or school library will give pleasure to many children, foster an interest in history, and encourage careful drawing and painting. The symbols or badges of Scotland (thistle), Ireland (shamrock), Wales (leek or daffodil), and the Moslems (crescent moon which signified the Moslem world was to grow larger and larger as the crescent moon did until it embraced all the world), are interesting for the children to draw on the covers of their self-help books when they write notes about any of these countries or peoples. St. George's Cross was the cross of the Crusaders. Drawing appropriate designs or emblems on booklets helps orderly thought (Figs. 64 to 68). The Royal Shield of Scotland (Fig. 64) first appeared on the seal of Alexander II about 1235, and was borne without any change by all the sovereigns of Scotland. When James VI of Scotland became James I of England, it was added to the Royal Arms of England. The dragon of Wales (Harold fought under a dragon standard) is especially liked by the children.

(3) *Arms of Cities and Towns.*—In connection with both history and geography a useful collection may be made of the arms of famous cities or towns—Colchester, York, Worcester, Winchester, etc. The arms are in guide-books, and children enjoy finding out what they mean. The arms of Colchester remind the children of Helena, the British wife of Constantius, the Governor of Britain, and the mother of Constantine the Great. Much history may be revised and taught in this way and made living to the children. Children, of course,

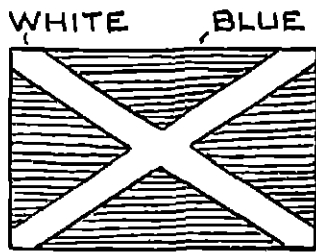


Fig. 61—Cross of St Andrew
of Scotland.

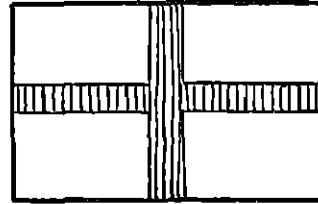


Fig. 62.—Cross of St George
of England.

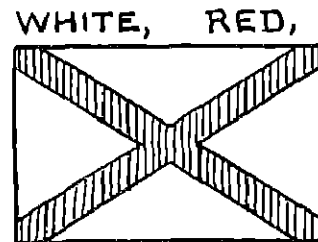
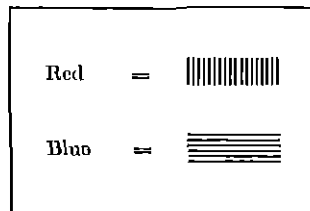


Fig. 63—Cross of St Patrick
of Ireland.

should know the arms of their own town, or city, or county.

(4) *Cathedrals*.—Another interesting collection for children to make is pictures of the lovely Gothic cathedrals built during these centuries, and especially the thirteenth century—Lincoln, Salisbury, York, Westminster (Edward the Confessor's church rebuilt), etc. Picture postcards are useful, and pictures cut from railway guides. Some pages should be kept for French cathedrals. Let the children compare Celtic churches, Anglo-Saxon churches, Norman churches (massive stone pillars and semicircular arches), and lovely Gothic churches with their spires and pinnacles, sculpture, and tall windows. Explain to the children that they were called Gothic because they were so different from churches built in the days of the Roman Empire. Builders of churches in the old style looked down

upon them as something foreign or strange to the Old Empire, and therefore *Gothic*. Children will find much help in this project in *Projects for the Junior School*, Book IV, Chapter X (Harrap). This chapter will help them to look at their pictures with understanding. The collection must be the children's own and not done for them. Selecting and arranging is thinking. Encourage the children to arrange their finds in some sort of order; for example, (a) cathedrals in the north of England, (b) East Anglia, (c) Southern England, etc.

(5) *Weaving*.—The children compare the loom of the Flemish weavers (Chart XIII) with the primitive loom on Chart VII. How do they differ? The warp threads no longer hang vertically with weights at the end to keep them straight. They are fastened to rollers. As the weaving goes on, the warp



THE THISTLE OF
SCOTLAND

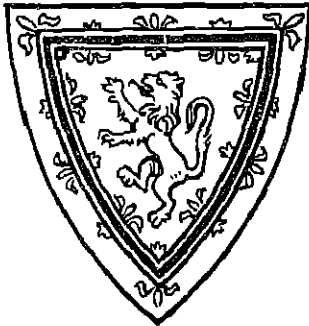


Fig 64.—ROYAL SHIELD OF SCOTLAND—
RED LION AND BORDER ON GOLD GROUND



THE SHAMROCK OF
IRELAND



Fig. 65.—HARP OF IRELAND ON A COIN.



Fig 66—SYMBOLS OF WALES—LEEK AND
DAFFODIL.

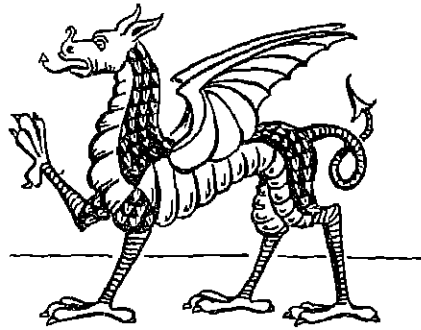


Fig. 67 —THE DRAGON OF WALES.



Fig 68 —CRESCENT—SYMBOL OF
MOSLEMS

threads on the back roller are unwound and the finished cloth is wound up on the front roller (see the ART AND CRAFT SECTION, Volume IV). In Chart XIII the roller at the back cannot be seen. The upright frame was for the heddles which could be moved up and down by the foot. These made the shed through which the shuttle was thrown. This was an improvement on the old looms, but weaving was still very slow. Spinning was also still done by hand with a spindle. Spinning-wheels did not come into use until the sixteenth century. Children in their craft lessons will learn all the interesting words to do with spinning and weaving in a very real way—shuttle, warp, weft, etc. Pictures of old looms, spindles and spinners, and various ways of making simple looms will be found in *Weaving and Other Pleasant Occupations* (Harrap). If possible, every child in the Primary School should have an opportunity of doing some simple weaving. The above suggestions are a good preparation for the study of the Industrial Revolution, which generally means nothing to children who are unacquainted with spinning and weaving.

(6) The children begin to make booklets about travelling or ways of carrying goods. The chief way of carrying goods until the making of canals in the reign of George III was by pack-horses. They were used for carrying not only wool, but coal and other goods. Wagons stuck in the mud and holes in the road and could not be used in the winter. They needed six or eight teams of horses to draw them, and then only travelled three miles an hour. Pack-horses laden with baskets of coal (one on each side) could pick their way along muddy and uneven roads. Narrow tracks (see Chart XIV) were also made for them across moors and through the woods. Long lines or trains of pack-horses were needed, especially for carrying wool or coal. As there was no room to pass on the narrow pack-horse tracks, the horses at the head of the train wore bells to warn pack-horses coming from the opposite direction of their approach. It was a serious matter if two pack-horse trains met in the wettest or most marshy part of the moor. Narrow bridges were sometimes built specially for pack-horses. Some children may have seen some of these old bridges.

TOPICS FROM EARLY MODERN HISTORY

SOME topics from the Early Modern Period are well worth taking in the Primary School, especially in the case of bright children and those who will have four years in the Primary School. Here are some notes on topics of value and interest. It is essential that these topics are linked up with back work and not treated as isolated incidents.

The Invention of Printing, 1453

(1) The following are the links with the past that children should be led to see: (a) The *clay "books"* of Babylon and Assyria. (b) The *papyrus* rolls of Egypt, Greece, and Rome (see Chart IV, and Figs. 14 and 23). These rolls were called volumes (*volvo* in Latin means "I roll up"). Today books are still called volumes, although we never roll them up. (c) The library of Alexandria (Chart V). (d) About 200 B.C. or earlier men began to make a new kind of writing material out of the skins of goats, calves, kids, lambs, sheep. This was called *vellum* (generally calf-skin) and *parchment*. It was much stronger than papyrus, but it was expensive and needed time and care to make—the town of Pergamum was famous for parchment. (e) With the use of vellum separate flat pages like the pages of our books gradually began to be used more and more. At first the binding was

only a simple piece of leather wrapped around the book and tied with a thong. Both sides of these pages were now written on. These books lay on their sides on shelves. Later the pages were fastened together, and had wooden boards for covers and simply a piece of leather up the back to which the boards were fastened. (f) *Monasteries*: from the days of the monasteries (the fourth century after Christ) the copying and binding of books was mainly in the hands of the monks (see Chart XII). The wooden backs of books were often decorated with gold, silver, and copper gilt, and enriched with precious stones. The children will understand better why the Barbarians who invaded the Empire and overthrew it, and the Northmen, liked to rob monasteries. Often the monks hollowed out the thick wooden boards that formed the cover to hide the treasures of the monasteries. The Barbarians destroyed a great many books when looking for jewels, so we have very few of the *earliest* bound books left. Later the covers of books were made of leather beautifully decorated. The monks made books chiefly for their own libraries. If a rich man wanted to have a library, he hired men who could write, called *scribes* (cp. the scribes of Egypt) to copy books for him. They often had to travel about to monasteries to find the books their

master wanted, and get permission from the monks to copy them. Some twenty or thirty scribes were often needed for a small library. Copying was slow work. Children may have seen or heard of chained books. They will now understand better why they were chained in libraries. (g) When the *Crusaders* returned from the East they brought back examples of books bound in leather stained lovely colours and decorated with patterns. Paper as we know it was made by the Chinese perhaps as far back as the second century B.C. About A.D. 751 the Arabs learnt from the Chinese how to make this paper. The Arabs made their paper from flax, afterwards also making use of linen rags or cotton, all fibrous substances. The manufacture of paper in Europe was first established by the Moors in Spain in the middle of the twelfth century. Factories were soon established in France, Italy, Germany, and other parts of Europe. Paper was not uncommon in England in the fourteenth century. The Crusades helped to spread the use of paper. Remind the children of the dates of the First and Third Crusades (Chapter XVI).

(2) *The Invention of Printing: the Printing Press.*—To help children to understand what is meant by "printing" let them tell all they know about a typewriter and the way it works. The little rubber letters are called "*type*." In the craft lessons let the children cut out raised letters on a thick slice of potato, colour the letters, and print with them. Experimenting with potato prints will help children to understand the art of printing. The first letters they print will probably be the wrong way round. They will have to read them through the looking-glass!

An early method of printing was to carve a picture or a page of writing on a block of wood. The raised picture or letters were inked and stamped on a sheet of paper. To carve printing blocks of this kind was a very lengthy job, and such a block method of stamping whole pages could only be used to produce one page or poster, or for the production of books of very few pages.

It was John Gutenberg, of Mainz (died 1468), who thought of a much quicker way of printing. He and his father were metal-workers, and he thought of making separate metal letters (movable type) that could be used over and over again to spell out the pages of any book. He punched into metal an impression of the type (letters) he wanted. He used this punched sheet of metal as a mould into which he poured hot metal. As soon as the hot metal cooled, he shook the letters out of their moulds. When once Gutenberg had made good moulds of all the alphabet and of other signs necessary for printing, he could easily produce great quantities of type in a few hours.

The type or letters were, and still are, kept in shallow trays made of wood divided into a number of little compartments; all the A's in one, the B's in another, and so on. The trays which hold the type are called "*cases*." The man who arranges or "*composes*" the different letters for a page of a book is called a "*compositor*." He takes the letters from a "*case*" and arranges them in a frame to make a page; the letters are properly spaced, and wedged in (see Chart XIV). The frame he uses is called a "*forme*." The type in the forme is then inked, a sheet of paper is

placed over it, and it is put in the press. Chart XIV shows a workman inking the type and a sheet being printed in the press. This is a copy of an old picture, so it is a little difficult to understand. If possible, the children should be shown how a modern printer sets up his type in a "stick." Very often children fail to grasp what exactly it was that Gutenberg invented. They are inclined to think it was a great wooden press. Make clear to them that *Gutenberg's invention* was the easy casting or making by mould of metal type and the fitting of such type into a framework or *forme* to form a page. By Gutenberg's invention the method of reproducing books by hand disappeared.

WILLIAM CAXTON

The children can read for themselves the story of Caxton in *The York Histories*, Book II (Bell). This will still further help them to understand printing. In the picture in this book they can see the pads used for inking the letters. Caxton set up a printing press at Bruges in 1473. There the first book in the English language was printed, namely, Caxton's translation of the *Histories of Troy*. Caxton loved the story of Troy, as did Alexander the Great.

In 1476 Caxton introduced printing into England. He set up his printing-press in a little house near the Abbey of Westminster. He hung his sign, the "Red Pale," a red band (see Chart XIV), before his door. In those days, when so few people could read or write, tradesmen had signs or pictures over their shops instead of names. Children will be interested to know that there are several of Caxton's books in

the British Museum. Books of his that will interest them are *The History of Reynard the Fox* and *Æsop's Fables* (see Volume I, ENGLISH LITERATURE).

Discuss with the children some of the results of the invention of printing. Intelligent children will be interested to know that in 1453, about the time of the invention of printing, there were about 100,000 hand-written books in Europe, but by the end of the fifteenth century there were some 9,000,000 printed books. The quality of paper had also much improved by 1453, and it was found much easier to print on paper than on vellum. Paper, too, was cheaper than vellum; this meant that more and cheaper books could be produced.

Activities and Further Suggestions

(1) The children look through the Charts from I to XIV to make notes on all the pictures to do with writing or books. From time to time the charts should be linked together by some topic in this way; for example, Different Ways of Travelling, Dress, etc. Books of different kinds may be made for the history museum—for example, a rolled "book"; a book of loose pages with a cover folded around it and tied with a leather thong; a book with holes punched in the pages by means of which the loose pages were tied together, and placed in wooden covers joined with strips of leather, etc. Pages made of parchment were heavy. Paper was lighter and made lighter books. If possible, the children might see some book-binding done by a senior class. Let them also examine how the books they use are bound. The Domesday Book of William I (Fig. 69) is a good example of books of the eleventh cen-

tury. Some children may want to carry out experiments in printing and "book-binding." They make a self-help booklet about Caxton putting his sign, the Red Pole, on the cover (Chart XIV).

Paper made in the Chinese way was produced from rags. Children will be interested in finding materials from which paper is made today—wood pulp.

Famous Explorers

Some of the voyages of the explorers can be taken briefly in the geography periods, with lessons on the globe and map. These voyages help children to realize the relative positions and sizes of the great land masses, and the shape and extent of the intervening oceans (see Appendix, Volume III, GEOGRAPHY).

The voyages given below are important from the point of view of history. From their lessons in Ancient History the children will realize that the Mediterranean lands were the centres of civilizations when the Age of Discovery began. One way to help children to understand how much of the world was known in the Middle Ages (or just on the eve of the Age of Discovery) is to get a map of the world and cut away the parts not known, leaving the continents of Europe, Asia, and the northern part of Africa as far south as the Equator. Mount this on blue paper, because in those days it was thought that around these three land masses was the ocean, the limits of which were unknown. The Mediterranean Sea (*medi* = middle, *terra* = earth) was in the middle of the maps of those days and thought to be the largest and most important sea connecting the three continents of the Old World—Europe, Asia, and Africa. The

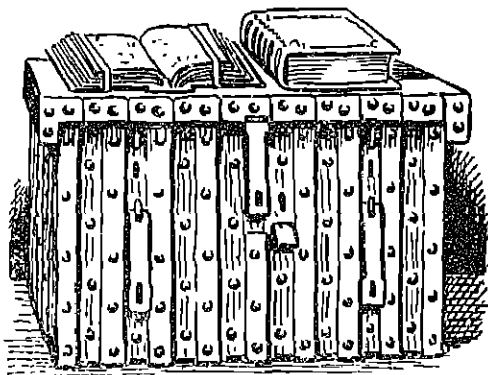


Fig. 69—THE TWO VOLUMES OF DOMINGUS BOOK AND THEIR CHEST

British Isles and Portugal were on the extreme western edge of the known world. For a useful map to use, see Chapter I, GEOGRAPHY, Volume III.

The Moors (the Arabs of Spain and North Africa), who were masters of North Africa, had discovered the Guinea Coast. They allowed no one to explore Africa by land. The Age of Discovery began with the coasting of the Atlantic shores of Africa by the Genoese and Portuguese, and the beginning of the slave trade by the Portuguese.

The explorers of the fifteenth century had a great advantage over the Phœnicians and the Northmen. They knew the use of the mariner's compass. This invention came from China through trade with the East. It was in general use in the fourteenth century. For the Mariner's Compass see Volume III, GEOGRAPHY.

(1) *Christopher Columbus, 1492* (Ship No 11).—Teaching hints: most seamen wanted to find a way by sea to the East, to India, China, and the Spice Islands. The trade with the East in those days was important, because there were no root crops (turnips and swedes) with which to feed the



Fig 70—COLUMBUS WITH THE FLAG OF ISABELLA AND FERDINAND OF SPAIN.

cattle in winter months. Most of the cattle had to be killed off every autumn, and people lived on salted meat until the following summer. To make their meat more pleasant, the spices of the East were needed—cloves and nutmeg from the Moluccas, pepper and ginger from Malabar, cinnamon from Ceylon,

nutmeg from Amboyna. Remind the children that in those days men had no potatoes, tea, coffee, chocolate, and tobacco. Indeed, it is quite a good plan to let the children write a list of all the foods they enjoy today which were scarce or unknown in olden days. There was little or no variety in the Middle Ages. The East was the source of all kinds of luxuries, as the Crusaders had discovered—the source of “precious stones and pearls, and various drugs and spices,” as Marco Polo wrote long ago. To reach the romantic East by sea was the aim of all explorers. “The idea that educated men in the time of Columbus believed that the earth was flat, and that this belief was one of the obstacles to be overcome by Columbus before he could get anyone to help him in his project, is an error that tends to persist. The mistake occurs in Washington Irving’s *Life of Columbus*. All who read this interesting book repeat the error. The learned men in Spain who in 1486 questioned the possibility of the voyage did so because they thought the *breadth of ocean* to be traversed before the explorer could reach Asia by the western route was *too great* for the voyage to be possible. Columbus asserted that the gap between Western Europe and Eastern Asia was comparatively narrow. Neither side convinced the other. Years afterwards, in 1492, Queen Isabella of Spain was moved rather by faith than by reason in her decision to equip Columbus. A committee of educated men would be no more likely to hold the view that the world was flat in the fifteenth century than in the twentieth. *Greek* astronomers before the second century A.D. knew that the world was round.

Isabella of Castile, who helped

Columbus, was queen of Castile, one of the largest kingdoms in Spain. She married Ferdinand of Aragon, another Spanish kingdom. The union of Castile and Aragon marks the beginning of the importance of Spain in history. Fig. 70 shows the flag of Aragon and Castile that Columbus had on his ship. In the south of Spain the Spanish Moslems (the descendants of the Arabs and Moors who conquered Spain) still possessed the Kingdom of Granada. Ferdinand and Isabella conquered the Moors and thus united the whole of Spain. By the discovery of Columbus all the wealth of the New World passed at first into the hands of Spain, which became the richest and strongest country in Europe for the time.

Columbus not only wanted to find a way by sea to the East, but to plant the cross in the land of Cathay (China) and convert the heathens there to the faith of Christ. The Age of Discovery owed much to Christianity. The spread of the Gospel—sometimes by force—went hand-in-hand with discovery.

The children read for themselves the story of Columbus in some suitable text-book; for example, *The Headway Histories*, Book II, *Famous Men and Famous Deeds* (Univ. of London Press). Here they will learn how America got its name, and many new facts, which they enter in their self-help book about Columbus. His ship is shown on Ship No. 11. It is well for children to know the size of Columbus's flagship, the *Santa Maria*, so that they can compare it with modern ships. It was about 95 feet in length, with a breadth of 25 feet. Compared to a liner of today she was the merest cockle-shell, and it needed brave men to sail her into the unknown seas.

(2) *Vasco da Gama*, the Portuguese, in

1497 rounded the Cape of Good Hope and reached Calicut in India, thus it was the Portuguese who were the first to find a new way from Europe entirely by sea to India and the East. This was an epoch-making voyage. It caused the old overland trade routes (via the Red Sea or the Persian Gulf; there was no Suez Canal in those days) with the East to be less used. (Remind the children of the Royal Road from Sardis to Susa.) Towns like Venice and Genoa also lost their power and wealth as the new Atlantic route took the place of the old Mediterranean route. The European countries that benefited by the changes were those that faced the Atlantic, first Portugal and Spain, and later France, Holland, and England. The actual voyages may be taken in the geography lesson.

(3) *John Cabot* sailed from Bristol, 1497, westward to try to reach China. He discovered Newfoundland, and his son explored the coast of Labrador. The chief result of these discoveries was the opening of the cod fishery there, which was resorted to by both French and English fishermen, between whom there was much rivalry. The children can read about John Cabot in *The York Histories*, Book III (Bell). (His ship was like Ship No. 12.)

(4) *The First Voyages round the World*.—These are especially suitable for the geography lessons. (a) Magellan and his ship the *Vittoria*. The *Vittoria* was the first ship to sail round the world, 1519–1522. (b) Drake sailed round the world in 1577–1580, and frightened the Spaniards out of their wits. The children may read about Drake's voyage in *The York Histories*, Book III (Bell). (For his ships, see Ship No. 12.)

(5) *Voyages to found Colonies.*—These stories will link up with the voyages of the Phœnicians and the colonies founded by the Greeks.

(a) Sir Humpluey Gilbert was the first seaman to turn men's minds from gold-seeking, treasure-stealing, or slave-trading to colonization. His wish was to found a colony, a home abroad for poor Englishmen who could not find work in England and had no land. The children can read his heroic story, of how he tried and failed to found a colony in Newfoundland, 1583, in *The York Histories*, Book II (Bell). He did not really fail, because when he planted the British flag on the rocky coast of Newfoundland he was laying the foundation of our British Commonwealth. He was the first Englishman to take possession of a country, with the idea of people from Great Britain making their homes there.

(b) Sir Walter Raleigh tried to colonize Virginia from 1583–1602, in the days of Queen Elizabeth. Although he failed, he lived to see his dream carried out in part by Captain John Smith, and Virginia became the first British colony in North America. Through Raleigh's expeditions two important new products were brought to Britain—potatoes and tobacco. Children who are interested in Raleigh will perhaps like to read about him in *The York Histories*, Book IV (G. Bell).

(c) *The Pilgrim Fathers*, or the Story of the *Mayflower*, 1620.—This is a thrilling story for Junior children. Point out to the children how much farther north New England is than Virginia. They can think out why the Pilgrim Fathers had more difficulties than the settlers in Virginia. The colonists in Virginia and New England

were the founders of the United States of America. Children can read an easy story about the voyage of the *Mayflower* in *The York Histories*, Book II (Bell). (See Ship No. 13.)

Not all the above voyages need be taken, unless time allows, but they may not be too many, as the actual voyages will be familiar to the children through their geography lessons. They will know the position of Newfoundland, etc.

Looking Before and After

It is essential that the work in the last year of the Primary School should as far as possible foretell some of the work that is to come and be linked up with the work already done. Throughout the course there has been constant revision in the sense that pertinent facts already learnt have been recalled to mind, and their connection with the work in hand made clear wherever possible. Intelligent revision as well as mere repetition is the essence of history teaching.

As far as possible, let the children complete their projects. For example, the Story of Boats and Ships can be revised from the logs of the cave-men, even to the present day—Egyptian ships, ships of Crete, Phœnician, Greek, and Carthaginian ships, the ships of the Romans, the Northmen, King Alfred's ships, Norman and Crusaders' ships, merchant ships of Edward III, the ships of Columbus and other great explorers already mentioned; Henry VII's famous ships, the *Regent* and the *Sovereign*, both larger and more powerful than any ship that had gone before; the *Great Harry*, launched in 1514, was the wonder of her day, for Henry VIII continued the good work of his father

and built ships (he was the real founder of the English navy), and so on to the *Mayflower*, Nelson's ship, tea clippers, steam-boats, etc., and the liners of today. Quennell's *History of Everyday Things in England*, Parts I and II, is very useful for the "Story of Ships." An easy project on ships will be found in *Projects for the Junior School*, Book II. (See Ship No. 14 for Nelson's ship.)

(2) Again, the story of *schools* which began with the Egyptians and Babylonians may be linked up with the Grammar Schools of the Tudors in the last school term. The children much enjoy hearing and reading about the founding of St. Paul's School, 1509, in connection with stories of Sir Thomas More and John Colet. They can read about school rules and what was learnt at school in those days in *The York Histories*, Book III (Bell). The story of Sir Thomas More's daughter Margaret and her education is also of value (see *Famous Women*, Univ. London Press). Later on these stories will help children to understand the Renaissance, or at least be more at home with it, when they come to hear of the renewed interest in Greek and Latin.

There is a good choice of topics for the last year or last term that will help children to look backward and forward. It is best for the teachers to choose those that most appeal to her, providing she is sure they will also appeal to the children, be of *future* use, and help children to revise past work. It is isolated information that should be avoided as far as possible.

The story of trackways and roads especially appeals to boys, as do ships. There were tracks worn by animals, tracks worn by the feet of men of the

Stone Age to flint mines, or fords across rivers, or other important places. There were many trackways in Britain made in prehistoric days by the Celts. It took a long time for the feet of men to beat out a track. But when for hundreds of years the hooves of animals and the feet of men trod the same path day after day, the soil was pressed more and more closely and firmly together to form a hollow-way. People who came afterwards often called it the "Hollow-way." On Chart XIV a hollow-way is shown that can still be seen running northwards down from the Berkshire Ridgeway. When the Romans came they must have used the British trackways, and along some of them they built fine roads with a foundation of gravel, limy gravel, and slabs of stone on top. The Romans built their roads up so that they were often higher than the ground on each side. They really were highways or high roads.

Chart XIV shows some sketches children can make for their story of roads. But, as we have said before, it is not wise to give children too often a series of pictures arranged in the right order. It is better that they should think out the arrangement themselves as often as possible; that is why pictures of lamps, "clocks," etc., are scattered here and there on the charts so that the children can have the pleasure of arranging and finding. Intelligent children may want to make a book about tracks and roads of all kinds—caravan routes, from Memphis to Babylon; the Royal Road in Persia, etc. They themselves can collect pictures of modern roads and compare them with the old roads. Impress upon them that during the Middle Ages practically all goods were

carried by *pack-horses* or *pack-mules*. They carried much wool and woollen goods from the days of Edward III onwards. They linked all England together and helped to unite it; they were, too, the news bringers.

Children will find much help in this project in *Projects for the Junior School*, Books I-IV (Harrap). Other useful books that children can consult are *History in the Making*, Book III (Pitman), *York Histories*, Book III (Bell).

Two other good projects that link up with geography and may be taken in the geography lessons are: (1) The Story of Bridges, beginning with fords and stepping-stones. This is an easy topic that children can work out for themselves by collecting pictures of bridges (see GEOGRAPHY SECTION). (2) Warming the House through the Ages—the wood-fires of the cave-men, charcoal fires in braziers (Egypt, Greece, Rome), fires on hearth-stones in Anglo-Saxon halls, hearth-stones and chimneys in the Middle Ages, coal, gas, electricity, hot-water pipes, central heating, etc.

Teachers and children who are interested in weaving may like to complete the story of the spindle and the loom with tales of the great inventors: James Hargreaves, Samuel Crompton, etc. Here again the teacher is prepar-

ing the ground for future work. For some stories see *The York Histories*, Books II and IV (Bell).

Children who are interested in their simple science may like to have these lessons linked up with history. The Renaissance saw the beginning of the history of modern science. The work of the Greek scientists of long ago was continued (see Volume IV, *SIMPLE SCIENCE*, for Copernicus and Galileo, etc.) It is well for children to realize that history can illuminate science and science history.

In all this "looking forward and backward" the child must think, and there is mental discipline. It is an effort, even though pleasurable, to see connections. It is easier for a child to learn one episode and keep it in a watertight compartment. However simple the history is, the child should have opportunities of using his memory, his imagination, his reasoning power, and his judgment in collecting and understanding facts and their *relationships*.

Lord Bryce's wise words should be remembered by teachers, "Nobody can teach history who does not know the difference between the present and the past . . . who does not realize how much of the present there must have been in the past and of how much of the past there is in the present."

CHAPTER EIGHTEEN

DRAMATIC HISTORY*

The Use of Dramatization in Teaching History

DRAMATIZATION has been dealt with very fully in the ENGLISH SECTION, so little remains to be added. In Volume I a play will be found that shows how literature helps history, namely, a tale about King Arthur. The place for imaginative writing about the past is in the English lesson, and stories of King Arthur and his knights and of Robin Hood which belong to our literary heritage, not to our historical heritage, can with advantage, both to the teaching of English and history, be transferred to the English (or literature) lesson. But some legends are of such significance, or have such a foundation of probability, that they can form part of the history syllabus. These are often dramatic episodes that lend themselves to acting; for example, the story of Romulus and Remus. Belief in this story has affected history. It helped to make the Romans proud of their past. Dramatization begins in the history lessons as a means of helping children to understand certain words or to visualize certain scenes; also it helps children to articulate new words correctly. Not once seeing or saying the word makes it the children's own, but using it many times.

* The plays have been especially written for this chapter by Rodney Bennett

Here are some examples of words and ideas that may need help: *bow, arrow, and quiver; caravan, oasis, nomad, homage, or doing homage; a siege, to besiege* (a teacher *besieged* by questions!), the *Senate*, or a meeting of the *Witan* summoned by the king; *paying Dane geld*, a *consul* walking with his *lictors* before him, *the crowning of Charlemagne, a Roman triumph, gladiators* fighting lions in the *arena* of the amphitheatre (rather risky!), and so on. The teacher knows best what scenes or words he wants to emphasize, or which need repetition.

To give the children at times a play to act encourages them to act little scenes themselves as well as write their own play. Two historical plays are given here that may be useful. The first, "The Three Meetings," is partly legend and partly history. There probably was a British king called Vortigern and an Anglo-Saxon chieftain called Hengist (the Mare) or Horsa (the Horse), but Rowena and her name are purely legendary (see Chapter XIII). The children who take the part of guards can alter the conversation if they wish, and recall more tales of Roman days. This play encourages thought.

The second play shows how a whole class can, if necessary, take part. It also shows how a play may help children to try to visualize scenes of long ago. Children to whom the word *forum*

HISTORY

means little may get clearer ideas. The Senate-house was in the Forum, with the halls of Justice, libraries, and other public buildings. They were built round the Forum or market-place. Remind the children that there were no temples to Jupiter or any gods or goddesses, for they had been closed A.D. 392, when the Roman Empire had become Christian. Remind them, also, that there are generally important buildings in a market square in an English town today. Scenes may be added to this play as suggested at the end.

THE THREE MEETINGS

THE STORY OF HENGIST AND Horsa
(A.D. 449) IN THREE SCENES

Characters:

Vortigern, a Welsh king, overlord of Britain
Beric, a British chief under Vortigern
Two of his guards
Hengist
Rowena, his daughter
Horsa, his brother
Men-at-arms and followers of Vortigern
and of Hengist and Horsa
A Reader

SCENE I

READER: This is the story of how Hengist and Horsa came to Britain about fifteen hundred years ago, and how they never went away again. It is in three scenes. The first takes place in the palace of King Vortigern.

THE CURTAINS OPEN

The only necessary furniture is a seat for VORTIGERN well down stage at one side. At the front of the acting area stand the two guards, one at each side, facing each other. They remain there throughout the play. The READER sits

in one corner all the time, too, outside the curtain.

1ST GUARD: Ah, those were the days. I wish I had lived then.

2ND GUARD: I wish you had, too. Then you'd have been dead and done with by now, instead of standing there grumbling. Grumble, grumble, grumble!—I never knew such a man for looking on the dark side.

1ST GUARD: And who wouldn't? Those were the days, I tell you, when the Romans were here. My father and my old grandfather have told me about it many's the time. There was peace then, and a man could till his field without for ever having to grab his pike and rush off to fight pirates—and find his home afire when he came back, as like as not.

2ND GUARD: Yes, and be ruled over by foreigners.

1ST GUARD: Who cares for that, so long as the foreigners do the fighting for you, and keep the peace? That's what those old Romans did, whatever you say. But what has it been since they went?—bicker, bicker, bicker, this little king fighting that little king, until they get into a proper muddle—and then when enemies come from outside, they have to get our king, Vortigern, to come in from Wales and help them, just because he happens to be strongest of the lot, and as good as make him king of all Britain. It's like a lot of silly sheep having to ask a sheep-dog to look after them.

2ND GUARD: Yes, and very well he's doing it. He'll soon teach them to fight for themselves.

1ST GUARD: Will he?

2ND GUARD: Well, he's training an army now, isn't he? We've still got the wall your old Romans built to keep out

DRAMATIC HISTORY

the Picts and Scots, and the forts all along the east coast to hold back the sea pirates. I've never seen either myself, but by all accounts they're as good as new.

1ST GUARD: Ay, they knew how to build, the Romans did—villas and roads and walls and forts. But what use are walls and forts without the soldiers to man them?

2ND GUARD: Well, isn't that what I'm telling you?—soon we shall have the soldiers—and then let the murdering Picts and Scots look out, yes, and the Angles and Saxons and Jutes too. We'll show 'em. We'll send their long-boats to the rightabout, and no mistake.

1ST GUARD: Don't you believe it. People don't drop fighting for four hundred years or so, then pick up the trick of it again, all of a sudden.

2ND GUARD: Well, give us time, give us time.

1ST GUARD: Yes, give us time! But will they?

2ND GUARD: Will who?

1ST GUARD: Will who! Why, these Jutes who are lying camped at our gates this very moment, waiting to see the king this day.

2ND GUARD: What are you grumbling about now? Here a set of Jutes come and land on Kent, and instead of burning and slaying they send peaceful messages to the king, and ask to speak with him, and all you can do is to sniff. What do you know? What do you mean?

1ST GUARD: I mean that the king had better have fought them and have done, that's all.

2ND GUARD: Well, if you aren't hard to please! First you grumble because you have to fight, and then you grum-

ble because you haven't. I can't make head or tail of you.

1ST GUARD: No, you're too simple. And I'm afraid our king will be too simple too.

2ND GUARD: Well, you can't expect everybody to be sharp like you. You think a lot of yourself, don't you?

1ST GUARD: At any rate my eyes are good enough to see what sticks out like the nose on your face.

2ND GUARD: You leave my nose alone.

1ST GUARD: Do you think these Jutes of yours would come here all so smooth and pleasant unless they wanted something? Not they! They're up to some trick or other, you mark my words. Old Beric thinks so, too. You heard what he said to the king?

2ND GUARD: No, I'm not always sticking my ears out like you.

1ST GUARD: No, or you might learn a thing or two. Well, you can take it from me: old Beric isn't taken in by them. He thinks the same as I do—they're up to some trick. Sly as foxes, if you ask me.

2ND GUARD: Well, they don't look it, that's all I can say. Two fine upstanding men those leaders of theirs are, Hengist and what's his name?

1ST GUARD: Horsa.

2ND GUARD: Hengist and Horsa, that's it. When I saw them coming along, and one of them carrying that banner with a snow-white horse on it, "There's a grand pair of men," I said to myself. Fine they looked, with their yellow hair and their blue eyes, and as honest as the day. And tall!

1ST GUARD: But tall doesn't mean honest.

2ND GUARD: Get back. Get back. Can't you hear? They're coming.

HISTORY

(Enter KING VORTIGERN, BERIC, and other of the King's men. The Guards present arms.)

VORTIGERN, as he enters: As soon as we are seated let them come in.

BERIC: Yes, sire.

(VORTIGERN sits, and the Guards come to attention. BERIC speaks aside to a messenger, who goes out.)

BERIC: I have sent, sire. And sire—you wish me to speak to these strangers, as your mouthpiece?

VORTIGERN: No, Beric. We thank you for the offer, but on second thoughts we have a mind to treat with them ourselves.

BERIC: But, sire!—it was decided—

VORTIGERN: If we need your excellent counsel, Beric, we can ask it. They are coming. (*It is plain that BERIC is worried.*)

(Enter HENGIST, Horsa, and a few followers.)

HENGIST: Hail, Vortigern, King of Britain! I, Hengist, and my brother Horsa here thank you for our welcome to this place.

VORTIGERN: All are welcome here who come in peace.

Horsa: As we do.

VORTIGERN: I am glad of it, friends.

HENGIST: Since you call us friends, we may tell you openly and at once the reason for our coming.

VORTIGERN: You may speak freely.

HENGIST: Sire, we are warriors from Jutland, Saxons. We lead the bravest of our country's warriors. We have left our homes because our land bears more men than it can hold. We have heard that your fair land is ravaged by enemies, Picts and Scots from the northern wilds, and pirates from overseas.

VORTIGERN: It is, indeed.

HENGIST: But it need be no more. If you give us leave, we will fight your battles for you.

VORTIGERN: Why, then you are indeed welcome. You have come in good time. Have they not, Beric?

BERIC: There is only one question, sire: what reward would they ask for such services?

VORTIGERN: That sounds a churlish question, friends, but our counsellors are jealous for our good. Let us be open: what reward have you in mind?

Horsa: That, sire, we shall leave in your hands. If you trust us, we shall trust you.

VORTIGERN: Well said!—and so you may. You shall have food and wine in plenty, and such land as you need for your good comfort.

HENGIST: Sire, we ask no more. We thank you for your trust in us, the more as you have as yet hardly seen our forces, as we would wish you to do.

VORTIGERN (*rising*): There is nothing would please us better, friends, and now—unless your men need time to prepare.

Horsa: Sire, our men are always prepared. By day and night they will be aimed to serve you.

VORTIGERN: Well said! Then, friends, lead on. We follow. Come, Beric.

(HENGIST and Horsa's followers go out, then their masters, then VORTIGERN followed by BERIC, who is plainly not pleased, and the other Britons. At length only the two Guards remain.)

2ND GUARD: And now I hope you are satisfied.

1ST GUARD: I am.

2ND GUARD: Well, that's something to be thankful for.

1ST GUARD: Are you?

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2ND GUARD: Am I what?

1ST GUARD: Satisfied.

2ND GUARD: Of course I am.

1ST GUARD: Then you had better spend all your time being—till the time when your Jutes have made an end of fighting in the north. I suppose that will be the first place they will go to. Then they will come back and ask for their reward—and that's where the fun will begin.

2ND GUARD: But that's all settled. The king offered them so and so, and they said they asked no more. You couldn't say fairer than that, could you?

1ST GUARD: No, but talk's easy.

2ND GUARD: Do you mean they are liars?

1ST GUARD: Oh no. They mean what they say now—at least they think they mean it; but will they think the same when they have won a battle or two?

1ST GUARD: Ah well, it's a long way to the great wall.

2ND GUARD: But it's no farther coming back. We've seen the first meeting, next comes the second.

1ST GUARD: Oh, I'm tired of you and your hints. Let's wait, and then we shall see.

2ND GUARD: We shall, mate, we shall. But whether we shall like it is another matter.

CURTAIN

(The curtains open again at once to show the two Guards as before, at attention. VORTIGERN is seated, with BERIC by him. HENGIST and HORSA are standing.)

HENGIST: That is the story, sire.

VORTIGERN: And a brave one. Is it not, Beric?

BERIC: Brave indeed, sire.

HORSA: These Picts will not show their sandy heads over the wall again for many a day, I warrant.

VORTIGERN: They were an easier enemy than you expected, I gather.

HENGIST: No, sire, they were brave men and hardy fighters. But they have not learned how to fight together—and a hundred fighting as a hundred will always be beaten by a hundred fighting as one.

HORSA: That is what they have to learn. We have learned it already—that is why we are here now to claim our reward.

VORTIGERN: The reward you have earned so well. You shall hold the Isle of Thanet as home for you and your men.

HORSA: That is good land, sire. And no doubt we might have a parcel of land in it for our own. We should not need much—no more than would be bounded by a single strip of leather. That would be enough for us to build a castle of our own.

BERIC: But is there need for a castle?

HORSA: We need a castle to entertain our friends. It is good for them to know that we are men of standing here.

BERIC: But surely they know that already.

HORSA: Our friends from over sea?

BERIC: Ah—your friends from over sea!

HENGIST: What my brother says is true. The more our fame spreads abroad, the less will enemies raise sword and spear against your kingdom, sire. That is why I, as the elder of us two, would hold rule in our parcel of land as prince by right.

VORTIGERN: As a prince? But you have not spoken of that before. A parcel of land of such size as you say

H I S T O R Y

for a castle I grant you, but as for making you a prince in Britain, that I cannot do. You are a foreigner, and worship other gods than ours. It would anger my people and split my kingdom in twain. No, it would not do. (*He rises and the Guards present arms.*) You will be our guests at dinner?

HENGIST: Sire, we shall count it an honour.

(*VORTIGERN goes out followed by BERIC. HENGIST and Horsa look at each other, and then go off the other way. The Guards stand at ease.*)

1ST GUARD: And so ends the second meeting.

2ND GUARD. And very well, too. The king put his foot down fair and square. They knew when they were beaten. That about a parcel of land that could be bounded by a piece of leather, now—that wasn't much to ask. What sort of size parcel of land is that?

1ST GUARD: I don't know. It depends on how long the piece of leather is.

2ND GUARD: Well, how long could it be—just one piece of leather? Even you couldn't stretch that into much. I expected them to ask more. I was surprised.

1ST GUARD: Were you? Well, you'll be surprised again before long, so don't overdo it.

2ND GUARD: Oh, you again!

1ST GUARD: Well, haven't I been right so far?

2ND GUARD: Now then, don't crow. That was different. This time we know where we are.

1ST GUARD: But how long shall we stay there?—that's the question. Old Beric knows it too. "Ah, your friends from over sea!" says he. You noticed that and the way he said it? He's old, but he's a cunning fox, Beric is.

2ND GUARD: Yes, and he'll make trouble if he isn't careful. Any man likes to have his friends to pay him a visit.

1ST GUARD: Yes, but how many of them will there be? And will they go away again? That's the next question. They are clever, those two. They know how to play the waiting game, and get what they want without drawing sword for it.

2ND GUARD: Oh well, it's no good looking ahead.

1ST GUARD: You're right, mate. You're learning.

CURTAIN

READER: Time has passed. The wooden castle in Thanet has been built, the friends have come from over sea—from the flat shores of the Baltic and the steep banks of the Rhine—and they have not gone back again. They find the land of Britain even more pleasant than they were told, and the castle very strong and safe to live in.

Britain is more nearly at peace than it has been at any time since the Romans left its shores nearly forty years ago, never to return. That is one good thing King Vortigern has to be thankful for as he sits at table in Hengist's hall, an honoured guest at the high table between the two brothers. The long table is crowded with guests, and there are men-at-arms, too, both Vortigern's and the brothers'.

Dinner is over, and the hall is full of cheerful noise.

(*Noise begins as the curtains go back. HENGIST rises, and there is shouting and clapping, then silence.*)

HENGIST: Comrades, I need not tell you the wassail I call first. You know it before the words are spoken. We have

here a guest honoured above all others in these walls. I bid you to be upstanding and drink his health. Our King—Vortigern!

(All stand and raise their wine cups, shouting "Wealth!" "Health!" "Vortigern!" "The King!" etc., till HENGIST raises his hand and they sit.)

HENGIST: The wassail was truly given, but I would grace it further, with the greatest honour that I have it in my power to bestow.

(The Britons ask the Saxons, "What does he mean?" etc., but they receive no answer. HENGIST claps twice and looks towards a door on one side. Slowly ROWENA comes on carrying a jug of wine. She approaches VORTIGERN and fills his cup, speaking as she does so.)

ROWENA: Dear king, thy health.

(As she moves on, VORTIGERN rises like a man in a dream. As she goes out he speaks.)

VORTIGERN: There was a wassail I would have given you, but it has been driven from my mind by another. I drink to the maid who filled my cup, the loveliest maid in this land or any other, I think—the maid I would have for my queen. Wealth! Health!

ALL *(standing)*: To the Lady Rowena, wealth, health!

VORTIGERN *(to HENGIST)*: The Lady Rowena, they say. Who is she? Why have I never seen her before?

HENGIST: She is only now come over sea. She is my daughter.

VORTIGERN: Your daughter! Then your daughter shall be queen of Britain.

HENGIST: But I cannot part with my daughter without a price.

VORTIGERN: Whatever you ask, within reason, you shall have.

HENGIST: I would have the kingdom of Kent for my own.

VORTIGERN: It is yours.

HENGIST: Come then, sire. We will speak of it to my daughter.

(They go, followed by the rest, all talking and laughing together. At length only our two Guards are left.)

2ND GUARD: There, Master Croaker. What do you think of that as a happy ending to all your grumblings? Never in all my days did I see a man with his head turned so sudden.

1ST GUARD: A man with his head turned? That's the truest thing you ever said.

2ND GUARD: I couldn't have planned a happier ending myself.

1ST GUARD: Yes—if it is the ending.

2ND GUARD: What? You're not scenting a trick this time, surely?

1ST GUARD: After that leather business I scent tricks everywhere. Saying you want only as much land as can be bounded by a piece of leather, and then having the biggest bull killed and skinned, and his hide cut into so thin a string that it takes in I don't know how much land! Sly, I call it, mighty clever, but sly. And once sly, always sly, that's what I say.

2ND GUARD: But that was different. He didn't know how he stood then. Now he does. The King of Britain will marry the King of Kent's daughter, and one day maybe our king will have a little son, and the King of Kent will be happy to think of his little grandson being king of all the land one day.

1ST GUARD: Unless he takes it into his head to be king of all the land himself first.

HISTORY

2ND GUARD: What?—and drive his own daughter's husband out? Never!

1ST GUARD: No? Well, we've seen the third meeting.

2ND GUARD: And now we shall see, I suppose, we shall see. Get along with you! As if a man would drive his own daughter out!

1ST GUARD: Oh, I don't say she would go too. But, as you say, we shall see, we shall see.

CURTAINS CLOSE

READER: And see they did. Hengist made himself King of Kent and drove Vortigern westwards into Wales. The unhappy Britons soon found that the Saxons had come not to save them, but to stay and to steal their land. For two hundred years the Britons fought the Angles and Saxons until by the year 600 they had lost almost all their land except Wales, and the trackless moors of Cornwall, and the highlands of Scotland. The island of Britain had at last become the land of the Angles, Angle-land, or England.

Here is a short play adapted from Chapter IV of the *York Histories*, by R. K. and M. I. R. Polkinghorne (Bell). It is based upon one of the most familiar of anecdotes.

The first scene gives an opening for research. The class can find out what the Forum was like, and any discoverable details about a Roman market will be useful in setting the first scene. In the second, which tells how Pope Gregory sent Augustine on his mission to Britain, the whole class may represent the monks, Augustine sitting among them, while Gregory addresses them from his chair.

ANGLES—OR ANGELS?

(THE STORY OF GREGORY, A.D. 540-604,
POPE 590-604)

Characters:

Father Gregory, afterwards Pope Gregory
A slave dealer
His clerk
A male slave
A Roman woman
A man
A blind beggar
Wulfstan, an Anglo-Saxon boy
Edwin, his younger brother
Julius, a Roman boy
Augustine, a monk
Other monks
People in the market-place
Reader

SCENE I

The Forum, Rome, about the year
A.D. 580

READER: Imagine that you are looking out upon the Forum in Rome nearly fourteen hundred years ago. It is a market day, and all kinds of things are being sold. One of the salesmen is a slave dealer. It has been a lucky day for him, and he has only three slaves unsold. One is a grown man, and the others are two boys. You can see that they are brothers, and they have long, curly, fair hair and blue eyes, not at all like the dark-eyed, dark-haired Romans.

(At first there is nothing but general noise and movement, but after a little this dies down enough for us to hear the SLAVE DEALER talking to a knot of men as he shows off his man slave, prodding him just as if he were a prize bullock.)

DEALER: Come, now, gentlemen, make up your minds. I've been offered

D R A M A T I C H I S T O R Y

a price for this man here. It's dirt cheap, not enough for one of these two boys here, but if nobody offers more, he'll have to go. I don't want to take any of 'em home. Come now, come. I know you, and you know me. I know you know a good slave when you see one, and you know that I sell the real good article. You don't get any broken-winded ones from Marcus. Come, now, come. Look at him. Look at him. If he's a day over twenty-five years old, you can call me a Briton. Look at his arms. Look at the muscles on his legs. Like iron, they are. Feel 'em for yourselves if you don't believe me. Listen to his chest. Sounds like a barrel. Strong as an ox, he is. You'll get years of good work out of him, and he'll eat anything but grass. Any higher bid? No? By Jove, gentlemen, I said you know a good slave when you see one, but I'm beginning to doubt it. Any more offers? Very well, you know the price I'm bid. You're losing a good chance, but he's going—he's going—he's gone! Pay the money to my clerk here, sir, and take him away. You've got a proper bargain, you can take it from me.

(A man leads the slave aside, and after paying the clerk takes him away. Meanwhile the DEALER goes straight on):

Now here's two boys. What am I bid for these two nice boys? Thirteen and twelve years old, I should say.

WOMAN: Go on with you! They're not more than ten and nine if they're a day.

DEALER: Well, have it your own way, lady. Just whatever you say.

WOMAN: Poor little beasts! They ought to be at home with their mother.

DEALER: What? You look as if you

had a kind heart, lady, and yet you're wishing them back where they came from, instead of here in Rome. Do you *know* where they come from, lady?

WOMAN: No. Do you? *(Laughter.)*

DEALER: Yes, lady, as it happens, I do. They come from Britain. They're a pair of little Angles, that's what they are—a nice little pair of Angles straight from Britain.

WOMAN: And where's Britain, pray?

DEALER: Ah, lady, that's where you have me. It's some outlandish island near the edge of the earth, that's all I know. But mind you, lady, they're not savages in those parts, at least not all of them. These two aren't little forest brats, you can tell that by the look of them. Look at their hair. Long. That's a sign they're little nobles, they tell me. A pair of little king's sons, I shouldn't wonder, taken after some battle or other. They're great fighters, these Angles. Well, what am I bid for the pair? It seems a pity to separate 'em. They're brothers, if you ask me, and proper wrapped up in each other, they are.

MAN: It's no good buying kids. It's ten to one they'll pine.

DEALER: Pine? Pine? My dear sir, do they look as if they'd pine, a pair of strong little colts like that? They're as fit as fiddles and as hard as nails. Look at their teeth. Open their mouths and look for yourselves.

(Julius rushes on, shouting):

JULIUS. Father! Father!

MAN: Now then, Julius, what's the matter with you?

JULIUS: There are some Barbarians down by the Tiber—the Long Beards. There may be a fight. Can we go and look?

(The news spreads among the crowd.)

HISTORY

Soon they are all talking about the terrible Lombards. Presently only the DEALER, his clerk, the boys and a blind beggar are left.)

DEALER: Now what do you think of that? Just my luck—all clearing off just as I've nearly sold out. As if they'd never seen or heard of those wretched Barbarians before.

CLERK: They'll soon be back all right.

DEALER: We might be able to see up here.

(He and the clerk go to the back and look off.)

EDWIN: I want something to eat. I'm hungry.

WULFSTAN: Don't cry, Edwin, don't cry. You will make him mad if you do.

EDWIN: But I'm hungry, and I want my mother. When shall we see mother again?

WULFSTAN: I don't know. Some day. Perhaps some kind man will buy us and set us free one day, and then we will go home and find her—if she's there.

EDWIN: I don't believe there are any kind men here.

WULFSTAN: Oh yes, there are.

EDWIN: How do you know? You can't understand what they say.

WULFSTAN: No, but you can tell by their faces.

EDWIN: I think they are all cruel men.

WULFSTAN: Oh no, not all of them. Look at this one coming. He doesn't look a cruel man, does he?

EDWIN: No. Why is he dressed like that?

WULFSTAN: He's a monk, I expect.

EDWIN: What's a monk?

WULFSTAN: Oh, a god's man.

EDWIN: What gods? Odin and Thor?

WULFSTAN: No, some other gods they worship about here. I don't know.

(Enter GREGORY. He drops a coin in the beggar's pan.)

BEGGAR: Thank you, kind sir. Thank you.

GREGORY: May the good God give you sight, my son.

(He crosses and stands looking at the boys. The DEALER and clerk hurry down.)

DEALER: You are looking at my boys, Father. A nice little pair, those.

GREGORY: They are, indeed, my son. Where do they come from?

DEALER: Britain, Father. They are Angles.

GREGORY: Angles? Not Angles, but angels. They are beautiful enough. But tell me, friend: Britain is made up of many kingdoms, they say; from which do these poor boys come?

DEALER: Now let me think. They did tell me. Now what was it? I've got it—they come from the Kingdom of King Ella in the north of Britain. They were made prisoners in a battle—ferce heathens these Angles are, always fighting. I can't recall the name of the kingdom itself. It was Day, Day something—Deira (dayceira). That's it: Deira.

GREGORY: Deira! It sounds like *dei ira*, the wrath of God.

DEALER: So it does, Father, now you mention it.

GREGORY: Poor boys! Surely they have suffered from the wrath of God already. (He thinks for a moment and then speaks in a new voice) But they shall be saved from it, they and all their people. The praises of God shall be sung in the land of Ella. From this

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day forth, that shall be my work, if the good God will grant me strength.

DEALER: You mean you'll buy 'em, Father?

GREGORY: I do.

DEALER: Well, I never did! What—to be slaves?

GREGORY: No, my son, to be free servants of the one God. Take them to my Abbey and wait till I come. I shall not be long.

DEALER: But, Father—you haven't asked the price.

GREGORY: No, but I know I can trust you, friend. Treat them kindly. Poor boys! Poor boys! (*He goes on his way.*)

DEALER: Well, what do you think of that!

CLERK: What will you charge him?

DEALER: Oh, just cost price and their keep. You can't cheat a man like that, who calls you friend and trusts you. Business is business, but a man can't do it, somehow.

CLERK: I can't make these monks out. Either they're mighty clever or mighty simple. Which is it?

DEALER: Ah, now you're asking me. Well, let's be moving. Come on, you two. Angels, not Angles! Did you hear that? Neat, wasn't it? All the same, I guess they're fair little devils if they get the chance, like all boys. Come on. You're a lucky pair if only you knew it.

EDWIN (*as they start to go off*): Did that man buy us?

WULFSTAN: I don't know. I hope so.

EDWIN: So do I. He wasn't a cruel man.

WULFSTAN: No.

EDWIN: Perhaps he will set us free.

WULFSTAN: Perhaps, some day.

DEALER: Now what's that you're jabbering? Did you ever hear such a

lingo? (*They are gone. Only the beggar is left.*)

CURTAIN

SCENE II

READER: Years have passed by, and now Gregory is Pope of Rome. He has called together Augustine and other monks, and he is speaking to them.

GREGORY: I have called you together, my children, to speak to you of something that is near to my heart, and has been this many a year, as you will understand if you listen to the story I shall tell you.

Years ago, in this fair city of Rome, there was a young man, rich and highly placed. He thought little enough of others, though he helped them in his easy way. He thought himself happy, and so he was in his way. But he was not truly happy. You may ask me how I know, my children, but I do, for I was that young man with the empty heart.

Then I heard the story of our Lord Jesus Christ. At first I thought little of it, but it would not leave me. What happened you know—how in the end I founded my abbey. That was no great goodness in me, for I had more money than I could use. And then one day there happened a thing of which you may not have heard. I was crossing the Forum when I saw two boys, slave-boys waiting for a buyer. I asked the Dealer of what tribe they were, and he told me Angles. Looking at their fair long hair and blue eyes, the words crossed my mind, "not Angles but angels," and I vowed in my heart that I would carry the Gospel to their land.

I brought the boys home with me as my sons. They learned our tongue and I learned of their land, of the Angles

and Saxons there, warriors who worshipped fierce northern gods called Odin and Thor the Thunderer. I learned how the few Christians in Britain were driven to hide in the mountains. At last the day came when I felt, under God, I might hope to undertake my mission. I asked leave, but I was told that my duty lay here. That was years ago, and now that I have been made Pope I have no hope of travelling so far. But never for a day have I forgotten my fair-haired Angles, or failed to pray for them. That I have done, but now the time has come to do more. That is why I have called you here—to ask you one question: in three more years it will be six hundred since Our Lord came to this world. Christians in Britain there are; it is time that there were more. Will you do what I, through no unwillingness of mine, failed to do? Will you be God's messengers to Britain?

AUGUSTINE (*standing*): Father, it is a hard task. We have heard sad tales of these Angles and Saxons, and their witches and evil spirits and fiercely evil gods, but if you think us fit for the task, I for one will try to undertake it, though with a heavy heart.

THE REST: And I . . . and I . . . and I.

GREGORY: If there is one who would not go, let him say so now. . . . My sons and brothers, may God keep you in this stout spirit. Go forth in the name of Jesus Christ whom we serve. And if sometimes the way seems too hard, and the people stubborn and unwilling, say in your hearts the words that have for so long spoken to mine: "not

Angles, but angels." God's blessing upon you, my dear sons.

CURTAIN

READER: And that was how, in the year 597, Augustine and his men set out for Britain. By the time they reached Gaul, or Fiance as we call it now, they were so frightened by what they heard that Augustine returned to Rome and begged for them not to be sent farther. This was Gregory's answer:

GREGORY'S VOICE: It is better never to begin a good work than to leave it. Let neither the toil of the journey nor the tongues of foolish men daunt you, but with zeal and courage and the help of God, do what you have set out to do. Had I my wish, I would labour with you.

READER: So Augustine returned, ashamed. They set sail for England and landed at Ebbsfleet in Thanet. And so began the work for which Augustine is now remembered as Saint Augustine, who fought manfully for Christ in this land of ours.

(NOTE.—One thing made it easier for Augustine. Ethelbert, King of Kent, had married a Christian wife from Gaul. Her name was Bertha, and her husband, though not a Christian himself, had given her the little church of St. Martin, where Christians knelt in the days when the Romans ruled the land. For her sake, too, he received Augustine kindly, gave him and his men a home near his palace in Canterbury, and agreed that they should teach his people. There might be more scenes in that.)

RELIGIOUS INSTRUCTION

CHAPTER ONE

WHAT RELIGIOUS TEACHING MEANS

TODAY education means two things: "the development of the individual as an individual, and the fitting of the individual for his or her life in the community." In speaking of the development of the individual, there should be no one who will deny the importance of the spiritual side. Few educationists think or work on the assumption that the spiritual side of man is some superstitious survival of backward mentality. It is the spiritual side of man that makes him believe in the value and reality of Goodness, Truth, and Beauty; that makes him try to link himself with the eternal and perfect spirit that by various names men call God.

Spencer Leeson, in his book *Christian Education* (Longmans), discusses the various ends of education which have been propounded, and concludes that the only one which is truly "in accordance with nature"—that is, with the universe and the human personality as God has made them—is the platonic ideal, corrected, fulfilled, and transcended by the Christian revelation. Plato has given us as the goal of human

life the heavenly vision of the good, the beautiful, and the true; "Christianity has made the Idea of the Good personal in God the Father, and shown that every single human being is a child of God of equal value in His sight, to be redeemed from sin and brought to perfection by Him."

The prayer of the unknown Indian sage is the unconscious prayer of thoughtful men through the ages: "From the unreal lead me to the real, from darkness lead me to light, from death lead me to immortality."

A child brought up without religion, without something to link him to God, to link him to Goodness, Truth, and Beauty, is at the mercy of his own material desires. He has no armour with which to fight trouble, sickness, old age, and death. His sole aim is to enjoy life while he can. Without religion he is later almost bound to turn to some other philosophy of life—humanism, scepticism, or the religion of the god-State. Like the Israelites of old, he may turn to superstition and mascots, astrologers, and soothsayers, as our newspapers prove today. The rise of

dictators and god-States is perhaps caused by man's need for recognizing some authority greater than himself. Children, and indeed people of all ages, need a purpose in life, apart from the incentive of earning their own living; a purpose that will carry them through difficult days, and make them feel that every effort to do right is worth while.

To worship a God of Goodness and Righteousness is to *identify oneself with righteousness* and make life purposeful. Like a trumpet-call across the ages come the words of Daniel's friends teaching us the grandest moral lesson: "If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. *But if not*, be it known unto thee, O king, that we will not serve thy Gods, nor worship the golden image which thou hast set up." Men of true religious faith identify themselves with what is right whether it triumphs or fails. Religion does not help one to avoid difficulties or dangers, but to face them.

The Scriptures describe God's call to man, and man's search for God. The Old Testament is the record of a growing social and spiritual life, with all the struggles, defeats, and successes inseparably associated with and natural to social and spiritual growth. Great heroic characters kept the vital flame aglow through hundreds of years of tragedy and triumph until its light shone forth beyond the land of Abraham and Moses to all the peoples of the earth. To help the children to understand this, to understand the Bible as a whole, to show them how all the early stages lead up to a climax—to Jesus Christ, the Perfect Teacher—is to give them a real spiritual experience.

"Where life is without meaning, education becomes futile; where it is ignobly conceived, education is debased; where it is viewed in the light of God's purpose in Christ, it assumes divine significance." (*The Churches Survey Their Task*, Report of the Oxford Conference)

A child's spiritual life is not only developed in the Scripture lesson; all education rightly conceived is religious education in the sense that it gives the child a purpose in life and inspires him to love what is righteous, true, and beautiful. Religious instruction confined to the Scripture lesson—like any isolated knowledge—will tend to be uninspiring unless all the teaching throughout the school is inspired with the appreciation of goodness, truth, and beauty; that is, with the conviction of the reality of God's presence—God who is Righteousness, Truth, and Beauty. Teaching must embrace *conduct* as well as learning. There is a sense in which every subject in the school curriculum can be taught in the broadly religious way—Nature Study, Science, Geography, Literature, History, Music, etc., but there is a sense in which even "religious instruction" can be given in the most irreligious way.

Nature Study and Science (see Volume IV) is a very necessary part of religious teaching. Nature Study and Science rightly taught will keep alive the sense of wonder which is the basis of reverence. Throughout the NATURE STUDY AND SIMPLE SCIENCE lessons in Volume IV every opportunity is given the children to wonder and admire. Research and new discoveries in science are in a sense "acts of worship"—"tracing the finger of God in the rock or in other things of His creation."

WHAT RELIGIOUS TEACHING MEANS

There is therefore no real conflict between science and religion—for science discovers more and more about the wonderful things made by the Creator—

*"What is all science, then,
But pure religion, seeking everywhere
The true commandments, and through
many forms
The eternal Power, that binds all
worlds in one?
It is man's age-long struggle to draw
near
His Maker, learn His thoughts, discern
His law—
A boundless task, in whose infinitude,
As in the unfolding light of law and
love,
Abides our life, and our eternal joy."*

ALFRED NOYES.

Science can use all the things made by the Creator, adapt them, alter them, and mix them so that something that looks new is made; it can discover forces like electricity, invent uses for it, but it cannot really explain electricity. Science cannot "create," nor can it explain creation.

The story of the Creation as told in the Bible and as told by man in the theory of evolution do not necessarily contradict each other. The Bible version is told with vision and is in the language of a poet. The scientists tell it from a material point of view. They give the probable order, time, and manner in which created things have come to be. But neither "telling" really explains creation, and both leave us wondering.

In teaching Scripture, science, and in-

deed every subject, the teacher must be prepared to say, "I do not know." Children may ask, "Why does God do this?" "Why did God let this happen?" They are logical enough to appreciate this answer, "If we could understand and explain everything that God did, we should be as wise and great as God." The human mind is limited. For perfect understanding one must wait until one's earthly life is over. The child's answer to something that could not be explained given in *A Child's Book of Saints*, by William Canton, shows the logic and wisdom of children: "Our sense," the child, W. C., declared, "is nothing to God's; and though big people have more sense than children, the sense of all the big people in the world put together would be no sense to His. We are only little babies to Him; we do not understand Him at all."

The child should not be led to think that science can explain everything. If in all subjects the teacher adopts a reverent attitude, helping children to realize the limitation of human understanding and knowledge, and helping them by his example to say, "I do not know," he is encouraging sincerity and true religion. To say "I do not know" or "I cannot explain" often brings one nearest to wisdom. The quack has an explanation and a remedy for everything.

But to return to *Nature Study and Science* and the child's special needs. Some acquaintance with country life forms the necessary background for many Biblical stories and parables. The *festival of Easter* should be associated with the awakening life of spring, and the children's delight in Nature can thus be linked with religious observances.

Autumn and the Harvest

In the autumn there are the harvest activities of the farmers, both in this land and in other lands, to be realized. The festival of the Harvest is a drama of praise and thanksgiving to God for the gifts of the earth. To children, as for all simple folk, it is a very real festival because it is associated with familiar things. The harvest celebrations will vary with the age of the children. It may take the form of a simple service with music and poetry or be elaborated into a drama; in any case it will be a very personal matter, based as far as possible on the child's own harvest experiences in the cornfield, the orchard, the hopfield, in the greengrocer's shop, or at the fruit-stall in the market. Suitable pictures of harvest scenes—fruits and vegetables, etc., will help some children, and make the word "harvest" mean more. A child's own personal experiences will be enlarged if he builds up at the same time a picture of such a harvest as Jesus knew, of which glimpses are given in the New Testament. The gifts of flowers and fruits brought to school for the festival are sent to hospitals or to poorer children.

Children will be interested in looking at the picture of harvest scenes in Egypt (HISTORY, CHART II). More about ploughing, sowing and reaping, and country life in Old Testament and New Testament days will be found in Chapter III.

There is no reason why the children should not have a *Summer Festival of Birds* in connection with St. Francis or Midsummer Day. Children will delight in decorating the room with pictures of birds (see NATURE STUDY, Volume IV). Suitable hymns, songs, and poems about birds are chosen, and the story of St. Francis and the Birds, and St. Hugh,

Bishop of Lincoln, and his Swan told (for story see Chapter VIII).

The *Winter Festival* is Christmas. The story of Christmas will be told, of course, as the Festival comes round. It is wise not to tell the story every time exactly as it stands in the Bible, in case some children are inclined to think they know all about it. It can be told through the eyes of the shepherd, or one of the Wise Men. The preparation for Christmas, especially with the younger children, will provide opportunities for activities such as the arranging of a Nativity Crib, the inventing and acting of a Nativity Play, the making of presents for others in memory of God's great Gift. Poems, songs, and Christmas stories can be told. The children may think how fortunate it is that the greatest festival of the year should come in winter when trees and gardens are bare. The Little Child was surely sent to bring hope and the promise of a great awakening.

Whenever possible in school, the children should have the pleasure and responsibility of looking after some living creature. This may help children to have the right attitude towards all God's creatures.

In connection with their Nature Study lessons about birds, children will like to know the references to birds in the Bible. The following references may be useful to teachers: What the Bible says about—

(a) *Sparrows*: Ps. lxxxiv. 3; cii. 7; Luke xii. 6, 7.

(b) *Dove*. Gen. viii. 8-12, xv. 9; Ps. lv. 6, 7, lxviii. 13; Isa. xxxviii. 14, lx. 8, Jer. xlviii. 28; Matt. x. 16.

(c) *Quail*. Exod. xvi. 11-13; Num. xi. 31, 32; Ps. cv. 40.

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(d) *Raven*: Gen. viii. 7; Lev. xi. 15; 1 Kings xvii. 4, 6; Job xxxviii. 41; Isa. xxxiv. 11; Luke xii. 24.

(e) *Ostrich*: Job xxxix. 13-18; Lam. iv. 3.

(f) *Heron*: Lev. xi. 19; Deut. xiv. 18.

(g) *Stork*: Lev. xi. 19; Deut. xiv. 18; Ps. civ. 17; Jer. viii. 7.

(h) *Owl*: Deut. xiv. 15, 16; Job xxx. 29; Ps. cii. 6; Isa. xlii. 21, xxxiv. 11, 13, xliii. 20; Micah i. 8.

(i) *Pelican*: Lev. xi. 18; Deut. xiv. 17; Ps. cii. 6.

(j) *Eagle*: Exod. xix. 4; Deut. xxviii. 49, xxxii. 11; Job ix. 26, xxxix. 27-30; Prov. xxx. 18, 19; Isa. xl. 31; Jer. xlix. 16.

(k) *Swallow*: Ps. lxxxiv. 3; Prov. xxvi. 2; Isa. xxxviii. 14; Jer. viii. 7.

(l) *Cormorant*: Lev. xi. 17; Deut. xiv. 17; Isa. xxxiv. 11; Zeph. ii. 14.

(m) *Hen*: Matt. xxiii. 37; Mark xiv. 30.

(n) *Peacock*: 1 Kings x. 22; Job xxxix. 13.

GEOGRAPHY

Geography, again, can be taught in a broadly religious way. It is difficult to say where Nature Study ends and Geography begins. The wonderful plants and animals of other lands, the great mountains and rivers, and the wide ocean all help to keep alive the sense of wonder and reverence. Above all, children are impressed by the many wonderful plants that give us food (see Volume III, GEOGRAPHY). Nothing perhaps makes them realize more the limitation of man's power than the story of sugar (see GEOGRAPHY and NATURE STUDY SECTIONS). It is not man but the plant that does the more important work. The plant makes the sugar for

its own use. Man takes it from the plant. He is wholly dependent on the plant to do the making.

The moral value of *history* has already been stressed in the HISTORY SECTION. One cannot teach history without teaching religion. A child's spiritual life or moral life is developed by hearing about some of the great figures in history: St. David, St. Patrick, St. Columba, St. Aidan, Bede, King Alfred, St. Wulfstan, St. Margaret of Scotland, Sir Humphrey Gilbert, Thomas More, St. Francis Xavier, and others. A list of stories from history that can be told in the Scripture lessons are given in Chapter VIII. On the other hand, without knowledge of the Bible a great deal of history remains inexplicable. Religion is one of the great forces that stirs the world.

LITERATURE

Unless a child's spiritual life is developed, unless he has vision, he cannot appreciate the grandest literature. It has been wisely said that "vision is the imaginative conceptions springing from a belief in the *meaning and value of life*." Religion gives life meaning and *value*. Materialism is the very negation of true culture. The difficulty of getting the majority of boys and girls to read anything of real worth is largely because of their lack of vision. One cannot love humanity and see beauty in the daily round without faith and a belief in the *eternal value* of men and women. The whole enterprise and adventure of education should be pervaded throughout with an enlightened religious idealism. Professor M. L. Jacks, in his book *God in Education*, says "the Headmaster who sends his boys from a Divinity period to a Science period with the re-

mark, 'You are now going to study Divinity from a slightly different angle . . .' is expressing a profound truth: for him education has been a sacrament."

A great responsibility rests on all teachers, for—to quote another great teacher—"Education is the only spiritual force that touches everyone. We in the schools are the custodians of the spiritual values of the past, which many today reject or ignore, as well as of the ethical values, which many will approve, though they cut them off from their roots." In the case of many children, their sense of values, their knowledge of right and wrong, can come to them only from the school.

The Morning Assembly is most important for fostering a genuine religious feeling, and a feeling of friendliness. It should uplift the spirits of all and carry them through their daily duties and difficulties with courage and happiness. It should remind all that life has a purpose. The inspiration and religious value of hymn-singing is great if tune and words are pleasing and appropriate. Some of the best hymns should be learnt by heart and the children told how to use them for their private prayers at night.

The following are books of outstanding value for use in the Morning Assembly.

(1) *The Daily Service; Prayers and Hymns for School* (Oxford Univer-

sity Press). Prayers edited by G. W. Briggs; hymns edited by Percy Dearmer, R. Vaughan Williams, Martin Shaw, and G. W. Briggs. Melody Edition, limp cloth, 2s. 4d.; Hymns Only, 1s. 6d.; Prayers Only, 1s.; Words Only Edition, 1s. 3d.; Full Music Edition, 6s. These books can be used by Anglicans and Free Churchmen. They are officially adopted by many education authorities.

(2) *The Daily Reading*, edited by Canon G. W. Briggs (O.U.P.). This is suitable for use with *Prayers and Hymns for Junior Schools* (see below). This contains almost everything a teacher needs, with many passages from the Apocrypha which are not otherwise easily available. The teacher has ample choice, but the book is so arranged that the choice is easy.

(3) *Daily Prayer*, edited by Eric Milner-White, Dean of York, and G. W. Briggs, Canon of Worcester (O.U.P., 5s.). A good anthology of prayers most useful for bringing variety into the daily service. It contains not only the great prayers of the Bible and the Book of Common Prayer, but also prayers from all ages; it includes a section of Prayers of Famous Men and Women.

(4) *The London Service Book*, 1947. (O.U.P.)

(5) *Prayers and Hymns for Junior Schools*. (O.U.P.)

(6) *Prayers and Hymns for Little Children*. (O.U.P.)

ORAL WORK: THE PSALMS

THE *methods* used in teaching Scripture are the same as for other subjects in the Primary Schools. "Activities" will be the key-note, or, perhaps, it is clearer to say "participation in *experience*" will be the key-note. "Activities" are frequently mentioned in this volume, but in no case are these activities meant to be isolated from other aspects of school work, nor should they be a "feature" of the scheme, but a natural process of learning, called by some "the project method." There is no need or place for any elaborately organized projects. In certain cases there may be group projects or class projects (see Chapter III), but often the child will create something from start to finish by himself. It is not good for children, especially certain types of children, to be doing "bits or pieces" of a whole too often. Projects or activities should arise naturally as the response to a lesson. In almost every lesson what goes in as knowledge should come out in some way as action; we know children like to talk, repeat rhymes, and words with pleasing sounds, sing and dance, make music or rhythmic sounds, draw, paint, and make models; they like to make collections of objects having both temporary and permanent value (see Volume IV).

Children will find added joy in Scripture, as they do in literature (see Chapter XI, Volume I), if it enriches the possibility for doing things and for making

things. Drawing, painting, and making things are dealt with in Chapter III, which also helps to furnish the necessary background of knowledge for understanding the stories in the Old and New Testaments. Here we are dealing with oral work and dramatization, which also helps to give children *sense* experiences. In possession of a store of these, many children can, with the magical power of imagination, reconstruct scenes and places altogether new to them.

Miming or actions often make the meanings of words or sentences clearer. Certain occupations such as ploughing, sowing, and gleaning can well be dramatized by the children; also the shepherd looking after his sheep, and so on (see Chapter III and Chart I). Playing the part of shepherds and *leading* their sheep to fresh pastures will help them to remember that in the East the shepherds *lead* their sheep. The children will be more familiar with the sight of shepherds walking *behind their flocks*. The thoughtful teacher will find many of the occupations of Bible days (see Chapter III) worth dramatizing, so that children become familiar with everyday life in the East. The child needs experiences, and needs to be helped to adapt and use his experiences in order to understand many of the things that he reads or is told. Through dramatization and handwork he gets some of these experiences. It has been wisely

said that we read quite literally with our own experiences. We read with what we have seen, and heard, and smelt, and tasted, and felt. We can put into a story we read or hear any detail that we have previously observed with our own five or seven senses, but we can put in no other.

Miming and actions without words are suitable for the younger children to clarify certain scenes as well as the meanings of words and expressions, but speech must be used whenever possible to help children to realize the beauty and appropriateness of the language of the Bible. Indeed, children often insist on using the exact words from the Bible. There is rarely any need to guard against irreverence.

The children enjoy acting the following scenes or stories and gain much by their efforts: (1) The scene in which Abraham and Lot decide to separate, and Abraham gives Lot the first choice. (2) The three famous meetings at wells: Abraham's servant Eliezer and Rebekah; Jacob and Rachel, Moses and the shepherdesses of Midian; the descriptions of Eastern wells in Chapter III will help the children with their dramatizations. (3) The story of Baby Moses. (4) Scenes from the life of Joseph. (5) The story of Ruth and Naomi. (6) David and Jonathan, the story of a great friendship. A simple dramatized version of this story will be found in Chapter VI. It is suitable for intelligent children from nine years of age and upwards. The play encourages the purposeful learning by heart of some of the finest passages in the Bible.

"The Good Samaritan" is a story in the New Testament that lends itself to dramatization by children of almost any age. The story is told with a wealth

of detail in St. Luke's Gospel. In the case of the seven- to eight-year-olds, the children can act the story as the teacher tells it. There are many characters—the man saying good-bye to his friends in Jerusalem and setting out for Jericho, the band of robbers, the priest, Levite, Samaritan, innkeeper, etc. Older children make up their own words, and may be able to write a little play. Other suggestions about stories in the New Testament that can be acted will be found in the section "Learning by Heart and Scripture Speaking."

The dramatization and acting of any bit of literature that yields to the process is in many ways the most satisfactory return we can ask.

ORAL RESPONSE OTHER THAN ACTING

With many Bible stories the only response asked for will be the oral comment or question. This the teacher must guide and restrain. Every teacher knows how one petty or commonplace child, one would-be wit, or asker of foolish questions, can spoil a story. She can sometimes restore the right atmosphere if she says reverently and sincerely, "I do not know. No one knows the answer to that question." The children often back her by saying, "It was a foolish question." They are unwilling to have a story they like spoiled by foolish questions. On the whole, in the Primary School the child responds with heart and soul to all that is good and beautiful, even though he only dimly understands it. The sceptic and the would-be wit belong to later days, and not even to those days if the early training is good.

Children generally like to retell their favourite stories, especially if they are short ones. Long stories like that of

Joseph can often be told well by the children if each is responsible for a short part—co-operative story-telling. If each part to be told is short, no child gets weary and all are alert to see that the episodes follow each other in their right order. Each child as far as possible has a title for his part of the story; these titles may be written on the board if children need this help; thus—(1) Jacob's gift to Joseph. (2) His brothers are jealous. (3) Joseph's dream about the cornfield. (4) Joseph's dream about the sun, moon, and stars, and so on. The titles form finally a complete summary of the long story.

Another interesting way of revising long stories in the upper classes is to let the children make an imaginary cinema film of the story. The teacher first gives a brief description of a picture and the children tell the story about it. The following examples will make the method clear:

1. Our first picture shows some slaves in Egypt making bricks, while others are building great walls. They are urged on to work by taskmasters with whips. Who were the slaves? Who made them work? How did they get out of Egypt?

2. The next picture shows a mother hiding a baby among reeds by a river. Where was the river? Who was the baby? Why was he hidden in this way? What happened to him?

3. The third picture shows a taskmaster striking a slave. Suddenly a young prince appears and knocks the taskmaster down. Who was the slave? Who was the prince? What became of him?

4. A picture of a shepherd watching a burning bush. He takes off his shoes and kneels as though listening. Who

was the shepherd? What did he hear? What did he do?

5. A picture of Egyptian people thrusting gifts upon slaves and bidding them go away. Why did they want them to go? How did the Pharaoh try to recapture them? How were the slaves doubly delivered?

As soon as the children understand, each child takes it in turn to announce a picture; he calls upon another child to give a title to it, answer questions about it, or tell a story about it.

LEARNING BY HEART AND SCRIPTURE SPEAKING

Learning by heart has its place if the pieces to be learnt are not too long and the learning does not become a monotonous task. This can be avoided if the children learn for some purpose—choral speaking or dramatization, etc. In the case of the play "David and Jonathan," Chapter VI, children will willingly learn long passages because, through acting, the beauty of the words appeals to them.

Younger children when acting a very simple Bible story will find that some striking phrase or sentence from the original story cannot be omitted; for example, the dialogue in the story of the child Samuel, or the story of the shepherd who loses his sheep and searches for it in many places. This ends naturally in the words of the Bible, spoken by the shepherd to his friends: "Rejoice with me, for I have found my sheep which was lost."

The parallel stories of the Lost Sheep and the Lost Piece of Silver (Luke xv. 8) can be spoken by two groups in the upper classes. But the younger children and infants will come to know and understand these stories best

through miming them and giving in speech only the happy words at the end when the lost treasure has been found. These words can be said by all, by a group or one child. Older children speak these stories in chorus, but the end of the search is proclaimed by an individual voice. This concluding sentence will not be less effective for being spoken quietly by one voice. It will stand out against the background of the chorus.

In a somewhat similar manner many phrases and sentences are learnt by the younger children through the teacher using them in the stories. Then when she retells the story she stops for the children to supply the striking phrase or sentence; for example, when telling the Christmas story of the shepherds, she can let the children be the host of angels and say in chorus: "Glory to God in the highest, and on earth peace, good will towards men." This brief story can be retold several times without monotony. Each time the children try to express with their voices more of the gladness of the angels' message.

Suitable passages for memorizing are given in Chapters IV, V, VI, VII, which give details of a four-years' course in the Old Testament. Suitable passages from the New Testament will be found in Chapters X, XI, XII and XIII.

THE PSALMS AND CHORAL SPEAKING

Psalm is a Greek word meaning "song sung to the harp," or "words that accompany music." The psalms were collected for use as hymns in the second Temple built after the Exile. The musical instruments used in Bible days are described in Chapter III.

The following psalms are suggested as being suitable for learning by heart and

speaking. Some at least should be learnt during the four-years' course. The selections given below for each year may have to be adapted by the teacher to the needs of her particular classes. The psalms suggested for the first year may have to be postponed to the second, and so on, but on the whole they are roughly graduated in difficulty.

THE FIRST YEAR

Psalm xliii. "The Lord is my shepherd . . ."

This psalm shows serene trust in the care of God through the difficult journey of life. The dangers of a shepherd's life in Old Testament days were very real (see Chapter III). He had to be continually moving to new pastures, which were sometimes very scanty. The *rod* is the club or heavy stick with which wild animals were fought, the *staff* is the shepherd's crook; this helped the shepherd over the rough and steep ground. He also used it sometimes to guide his sheep. The "still waters" means the waters where the shepherd *rests*, or drinking-places. In the case of backward children the first five verses or lines only should be memorized:

Trust in God

"The Lord is my shepherd; I shall not want.

He maketh me to lie down in green pastures:

He leadeth me beside the still waters

He restoreth my soul:

He leadeth me in the paths of righteousness for his name's sake"

(for his name's sake; that is, because of what God is; because of His righteousness He will do this).

All children enjoy this vivid picture of the shepherd, but backward classes are confused by the change of imagery and the strangeness of the language as the psalm proceeds—"Thou preparest a table before me . . . thou anointest my head with oil . . ."

Psalm civ. "Bless the Lord, O my soul. . ."

A hymn of God's care for all—a Nature hymn. This psalm may be used for choral speaking. All the class speak the opening words:

"Bless the Lord, O my soul.

O Lord my God, thou art very great;
Thou art clothed with honour and
majesty."

Then each child (or two or three children) tell in turn some of the wonders of Nature provided by God:

1st Child: He sendeth the springs into the valleys, which run among the hills

2nd Child: They give drink to every beast of the field: the wild asses quench their thirst.

3rd Child: By them shall the fowls of the heaven have their habitation, which sing among the branches

4th Child: He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth.

THE SECOND YEAR

Psalm xc. 1, 2. "Lord, thou hast been our dwelling place in all generations . . ."

A prayer of Moses, the man of God (see Chapter V, the Story of Moses).

Psalm cxlviii. "Praise ye the Lord . . ."

Hymn of Nature. This psalm may be used for choral speaking. It is well

worth memorizing for its fine wording. The whole class say the opening and closing verses. Individual children or groups of children are then ready to take up the hymn as the other finishes.

Child: Fire and hail; snow, and vapours; stormy wind fulfilling his word;

Child: Mountains, and all hills; fruitful trees, and all cedars;

Child: Beasts, and all cattle; creeping things, and flying fowl . . .

All. Let them praise the name of the Lord, . . .

Psalm xvi. "God is our refuge . . ." (verses 1, 2, 3, 9, 11).

A hymn of God's greatness.

Psalm cxxi. "I will lift up mine eyes unto the hills . . ."

This psalm is one of the "Songs of Ascent" sung by pilgrims as they went up into the Temple (Chart VII and Chapter III). The children clearly see that this is a song of God's watchfulness over us.

THE THIRD YEAR

Psalm xxvii. "The Lord is my light and my salvation; whom shall I fear? . . ."

A hymn of trust. Perhaps one of David's songs when he was in exile and hunted by Saul (see Chapter VII).

Psalm cxlv. "I will extoll thee, my God, O king; . . ."

David's psalm of praise. Slower children should learn only verses 8, 9, 14, 17, 18.

Psalm xxxv. "The earth is the Lord's . . ."

The children who are learning about King David (see Chapter VII) can imagine that they are taking part in the

procession when the Ark was carried into the Temple in Jerusalem (still only a Tabernacle). They chant the verse in dialogue form thus:

All: The earth is the Lord's, etc. (verses 1 and 2).

1st Group: Who shall ascend into the hill of the Lord? or who shall stand in his holy place?

2nd Group: He that hath clean hands and a pure heart (verses 4 and 5).

All: Lift up your heads, O ye gates, etc.

1st Group: Who is this King of glory?

2nd Group: The Lord strong and mighty, the Lord mighty in battle.

All: Lift up your heads, O ye gates, etc.

Sometimes the whole body of people seem to speak, then there is a division and a dramatic dialogue between two groups.

Psalms cl. "Praise ye the Lord . . ."

This psalm was clearly written for worship in the Temple. It forms a fitting end to the collection of Psalms. All fears, hatreds, sufferings, sorrows, and hopes mentioned in the other psalms are forgotten in triumphal praise. For notes on the musical instruments see Chapter III.

THE FOURTH YEAR

Psalms ciii. "Bless the Lord, O my soul; . . ."

This hymn of thankfulness is perhaps one of the most beautiful of the psalms. It is a grand expression of the soul's thankfulness to God in any age. Let the children notice the use of the word "father." "Like as a father pitieth his children, so the Lord pitieth them that

fear him." It was Jesus who taught us to look upon God as a Father. *Father* was the *only* name by which Jesus spoke of God. The word *father* for God is not often found in the Old Testament.

Psalms xv. "Lord, who shall abide in thy tabernacle?"

This psalm is excellent for choral speaking. The whole class ask the questions; individual children or groups reply.

Psalms xci. "He that dwelleth in the secret place of the Most High . . ."

This Psalm describes the safety of a good man throughout his life because God protects him.

Psalms xvi. "Preserve me, O God; for in thee do I put my trust."

A song of happiness. This is one of the finest psalms.

Psalms xxiii. "The Lord is my Shepherd," already taken in the first year, can now be taken in its complete form.

In connection with the story of the Captivity (see fourth year's work, Chapter VII), the teacher will probably read these two psalms to the children.

(1) *Psalms cxxxvii. "By the rivers of Babylon, there we sat down . . ."*

A lament for the sorrows of the Captivity.

(2) *Psalms cxxvi. "When the Lord turned again the captivity of Zion, we were like them that dream."*

A hymn of confidence that the Captivity will end. The children will like to learn some of the verses, especially verses 5 and 6.

HANDWORK AND PICTURES

IN Chapter XI, Volume I, a good deal that has been said about the response or return from the children in the literature lesson applies also to Scripture. The language of the Bible is so beautifully simple and vivid that, taught aright, it arouses in children a mood of imaginative creation such as no other subject except literature ever can awaken. This mood of imaginative creation instinctively expresses itself in drawing, painting, modelling, acting, or music. It has been wisely said that the best art work is often done in the literature or Scripture lessons. What child after hearing these stories does not want to express them in crayons or paint—Joseph with his coat of many colours and his brothers, Jacob's ladder, Baby Moses hidden in the bulrushes, David and Goliath, Elijah going to Heaven in a chariot of fire, Ahab fleeing before the storm in his chariot, and so on?

This expression work should not be over-suggested, or necessarily suggested by the teacher, but be free and spontaneous. Apart from the above creative work, which may be of a high standard if the imagination and emotions are stirred, simple drawings and models are also necessary to make clear many of the unfamiliar objects mentioned in the Scripture stories. Models not only help children to understand the language of the Bible, but they encourage the careful study of pictures. A child who tries to copy a picture or make a model of

something in a picture must look at it very carefully and ask questions about it; for example, a child who tries to draw the Tabernacle (Chart II) will notice a great deal more in the picture as he tries to see what the different lines mean so that he can copy them better. He has to think which lines form the outline of the tent, how the entrance is shown, and so on. The following are useful models for the children to make:

A MODEL OF A NOMAD'S ENCAMPMENT AND WELL (Chart I)

Abraham's long journey from the Euphrates to Canaan is made more vivid and understandable if the children know what an Eastern tent and encampment are like.

The tent (Chart I) consisted of a covering made of strips of cloth woven from goat's hair. These strips were sewn together to make one large roof. This was waterproof, and thick enough to keep off the fierce rays of the sun. Nine poles were generally required to support the roof, and were arranged in three rows across the width of the tent from front to back, three in the middle, and three at either end. The central row, being higher than those at the ends, formed a ridge, and thus the rain ran off easily. Ropes made of camel's hair or goat's hair were attached to the tent covering, and by this means it was stretched tightly over the poles. Tent-

pegs about 2 feet in length, made of hard wood, were driven into the ground with a wooden mallet, at a distance of a few yards from the tent, and to these the ends of the cords were made fast. Tent-pegs were, however, sometimes made of metal; those used for the Tabernacle in the Wilderness were of bronze.

Curtains of haircloth closed in the back and sides of the tent, and at night curtains were also hung across the front. A curtain hung upon the three central poles divided the tent into two parts, the men's part and the women's part. The men's portion had rugs or carpets spread on the ground, and here visitors were received and entertained. The haircloth for the tent covering and curtains was woven on small, simple looms by the women, the yarn being first spun with the hand distaff and spindle from the hair of the black goats. The name "houses of hair" often given to Arab tents comes from the material used. Arab tents were dark brown or black in colour because of the colour of the goats; brown camel's hair was sometimes used. In the Song of Solomon the dark-hued bride compares herself to the *tents of Kedar*, i.e. *blackness*.

During the heat of the day the front of the tent along its whole length was left open. This was called the "tent door," and here Abraham was sitting when the three strangers approached his camp.

On the tent-poles hooks were tied; on these various articles were hung, for example goatskin bottles. These became in course of time blackened by the smoke of the fires lighted within the tent; hence the allusion to the "bottle in the smoke" in Psalm cxix. 83. Tents very similar to the one described are

still used by the Arabs today (see Plate VI, GEOGRAPHY).

If children study the picture of the tent on Chart I and understand how it was made, they will be able to think out different ways of making model tents. It is better for children to experiment themselves rather than give them too many directions. They will be able to think out what they need—sticks or long nails for tent-poles, pieces of black material, small nails for tent-pegs or pins, string for rope, plasticine into which the tent-poles can be stuck, etc.

A large model may be made with the wooden pegs fitting into holes in a wooden base. This can be put up or down by the teacher or the children. Smaller ones can be made from the following materials: a base of wood, size about 7 inches by 4 inches; six longish nails for posts, one nail $2\frac{1}{4}$ inches long, and five nails $1\frac{1}{2}$ inches long. Shorter nails about $\frac{1}{2}$ inch in length will do for tent-pegs; about ten of these are needed. The base is covered with brownish-yellow paper for sand, or it can be coated with glue and sprinkled thickly with coarse yellow or white sand. This tent is to have only six tent-poles or posts. The children will understand that tents differed in size, depending on the size of the family. Sometimes as many as twenty-four tent-poles or pillars were needed. The tent, for example, of a sheik or a chieftain, which stands in the centre of the camp, was often 120 feet long.

But it is best for children to make a small tent of six poles first, as in Fig. 1.

The central pole at the *back* of the tent is hammered in first (B in Fig. 1). The longest nail is chosen for this. It should be placed in the middle of the side, $\frac{3}{4}$ inch from the back edge. In a

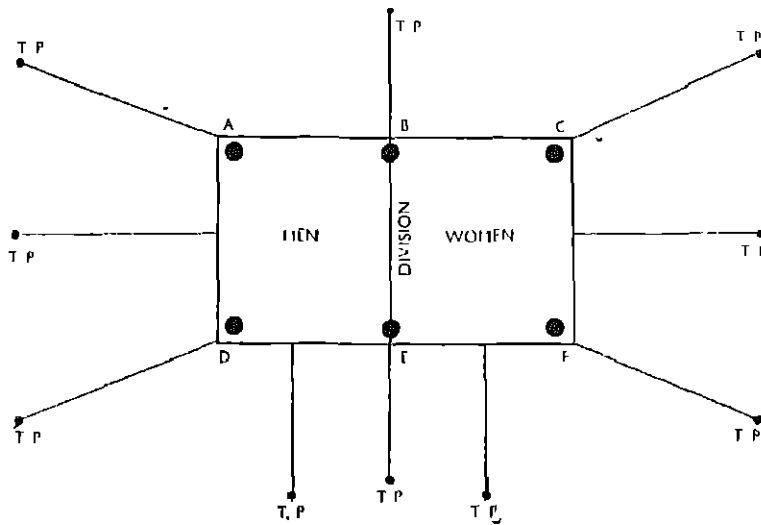


Fig. 1.—PLAN OF MODEL OF ARAB TENT
A, B, C, D, E, and F=Tent-poles; T P=Tent-pegs or Pins

line with this, and $2\frac{1}{2}$ inches to each side of it, one of the $1\frac{1}{2}$ -inch nails is hammered in. These three form the three back posts (see Fig. 1, A, B, C). Two inches in front of each of these nails, hammer in the remaining three nails ($1\frac{1}{2}$ -inch length), D, E, F in Fig. 1.

The children then have a parallelogram of six nails, the highest nail being the middle one of the back three (B, Fig. 1). One of the $\frac{1}{2}$ -inch nails is hammered in one inch in front of nail E. The other $\frac{1}{2}$ -inch nails form the tent-pegs (T, P in Fig. 1). These can be arranged somewhat in the manner shown near the edges of the base-board, two or three in front and one behind.

Next the cloth is put on. First cut the strip that forms the sides, of dark-brown paper or cloth, about $1\frac{1}{4}$ inches wide and 12 inches long. Paste or stitch one end to front pole E; carry it around E, C, B, A, D; cut it off at D, turn in $\frac{1}{4}$ inch and fasten the top cor-

ner to D. To make the curtain between the two compartments B, E, cut a strip of cloth 3 inches long. Make it $1\frac{1}{2}$ inches wide at one end, but lower at the other because of the sloping roof (see picture, Chart I). This forms the division between the two compartments. Fasten the widest end to post B by stitching, and carry the strip across the tent to the $\frac{1}{2}$ -inch nail in front of E, Fig. 1, and again secure it with a stitch. The roof is made from a piece of cloth 3 inches by 6 inches. Lay it over the six poles, Fig. 1, and fasten it with long loops of cotton and thread to the $\frac{1}{2}$ -inch tent-pegs round the edge of the base.

Younger children who want to make an encampment for their sand-tray can make small tents of brown paper. No posts are needed, as stiff paper walls stand up easily; only three pieces of paper are needed, one for the walls, one for the partition, and one for the roof. The roof piece may have the edges just

creased down all the way round to make it keep on. The roof covering of the real tent generally overlapped the sides (see Chart I), and being pulled down by the ropes protected any openings along the top of the wall curtains. Children find it interesting to set up the encampment of a great chieftain—say Abraham—on the sand-table. His tent was placed in the centre. The other tents were pitched around it, often in a circle or semicircle, but in the case of large camps in a square form, the rows of tents being straight lines with street-like spaces left between them.

In the camp of the Israelites in the Wilderness, the Tabernacle (the tent of God) occupied the centre (see Chart II); and the enormous camp around, which must have consisted of at least 200,000 tents to house the 2,000,000 Israelites, was rectangular in shape. This makes the children realize that the descendants of Jacob (Israel) had grown into a nation (see Chart II).

Wells (Chart I)

Near every encampment was a well or some source of water—spring or brook. Wells are so often mentioned in the Bible, and play such an important part in the East, that the children should know something about them. Drawing and modelling wells may help understanding, because to most children they are an unfamiliar sight. Chart I shows an Eastern well.

The well was simply a deep hole dug in the ground and surrounded at its mouth with a ring of stones. There was "nothing to draw with," no windlass, bucket, or rope attached to an ordinary Eastern well. Travellers carried their own bucket and rope about with them. The bucket used was generally a small

one, much longer than it was broad, made of leather, so that it could be easily carried about without getting broken. The stones around the wells became worn through long years into deep grooves by the rope being drawn up against them, as the bucket full of water was raised.

Sometimes the deep wells were covered by a great stone so heavy that it could only be moved by the joint strength of several men, thus securing the water against the selfishness of any single shepherd, and forcing him to wait till his brethren, who have an equal right to it, have arrived. The children will have heard about the quarrels between the shepherds of Abraham and Lot (see Chapter IV), and Jacob's meeting with Rachel at the well (Chapter IV)—"And Jacob looked, and behold a well in the field, and, lo, there were three flocks of sheep lying by it; for out of that well they watered the flocks: and a great stone was upon the well's mouth. And thither were all the flocks gathered: and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in his place" (Gen. xxix. 2, 3). The wells were and are today surrounded by numerous stone water-troughs; these troughs are hollowed out of limestone rock (see Chart I).

Abraham built wells at Beersheba—a word which means "Well of the Oath" or "Well of the Seven"; there are still seven wells at this site. The Bible tells us that Beersheba got its name—Well of the Oath—from a treaty made between Abraham and the Philistines. The two parties confirmed the agreement by a mutual oath, and a gift of seven sheep from Abraham as a formal

sign that he was guaranteed thenceforward the possession of the wells he had dug. Around these wells Abraham lived for many years, here Isaac lingered, and later Jacob lived until he went to Joseph in Egypt.

The building of a well was an important act, because it benefited so many people.

The children will think of different ways of modelling wells. The border can be made of stones selected from the garden or other possible place and kept steady by Plasticine. The "stones" are placed around a disk of cardboard painted dark blue or black to represent the dark depth of the well. The children should make one or more wells for their encampment. Stone troughs must also be modelled, and a big stone to cover the well. When their wells are finished they can be told how the Israelites sang a song to the well when God gave them water in the Wilderness—

"Spring up, O well; sing ye unto it;
The princes dug the well,
The nobles of the people dug it,
By the direction of the law-giver,
With their staves.

Spring up, O well; sing ye unto it."—
(Numbers xxi 17, 18)

The Sheepfold and Shepherd (Chart I)

Children like to make an Eastern sheepfold, where the sheep were often herded for the night. In some parts the walls were made of mud bricks. In the Palestine mountains, walls were formed of rough, shapeless stones, the waste of the quarries, laid skilfully together with the large pieces outside and the small within. The wall was about 3 feet wide at the base, tapering up to about 1 foot

wide at the top, and from 4 to 8 feet high. No mortar of any kind is used, the jagged, irregular stones being laid on so as to fit closely and firmly together (see Chart I). Sheepfolds are still built today in this way in Palestine. Some folds had no door, the one entrance being a narrow opening in the wall, guarded by the shepherd, who is himself virtually the door; this is surely what our Lord was thinking about when, speaking of the fold of His sheep, He says, "I say unto you, I am the door of the sheep . . . I am the door, by me if any man enter in, he shall be saved, and he shall go in and out, and find pasture."

Sometimes at one end of the yard there is a low building with arched entrances (see Chart I), where the flocks find shelter in bad weather. In some instances a wall divides the fold into two portions, and this facilitates the separation of the flocks when more than one shepherd occupies the same fold.

The tenth chapter of St. John gives a beautiful account of shepherd life. The language of this chapter suggests that some folds had the entrance protected by a rough wooden door, and that the shepherds entrusted their flocks to the care of an under-shepherd who guarded the fold through the night, and opened the door in the morning to admit the shepherds. Each shepherd "calleth his own sheep by name and leadeth them out," counting them as they came forth one by one. Unlike the thief or robber who stealthily climbs the wall, he goes in through the door to bring out his flock. The shepherd who for the time is acting as doorkeeper gladly opening to him as he approaches. Once outside, he begins his daily march at the head of his goats and sheep, the old

he-goats and rams which, often decked with bells, lead the rest keeping close behind him, like so many dogs. He frequently stops and looks back and sometimes calls a sheep by name, but indeed they know him so well that they generally follow close behind of their own accord. Obedient as the sheep are to their shepherd, for they know his voice, "a stranger they will not follow, but will flee from him; for they know not the voice of strangers" (John x. 1-16).

The children make folds of different kinds, some like that shown in Chart I. They enjoy trying to make walls by building up loose stones. They may succeed if they have a broad foundation and keep the larger stones outside. No rounded stones must be used. They find it easier to make sheepfolds of "sun-dried bricks," making use of Plasticine for the purpose. They may like to know all the kinds of sheepfolds there are in the East. When no permanent sheepfold is near, a ring of thorny bushes is heaped up, but the wolf may leap into this guarded circle. The walls of the permanent folds are often protected by a ring of thorns laid upon them. In some of the hilly parts of Palestine the natural caves of the rocks are the common folds today, as they were in the old days when Saul, in pursuing David, "came to the sheepcotes by the way, where was a cave."

Shepherds often, like Jacob, or like the shepherds of Bethlehem, abode in the field or open country, keeping watch over their flock by night (Luke ii. 8).

Children make a permanent sheepfold for their encampment; some of them may be able to draw and cut out shepherds (see Chart I), or the weapons and tools of shepherds. Let them

notice the short sheepskin jacket worn by the shepherd. He is holding in his hand a sling made of pliant leather or plaited cords with which he can sling a stone with unerring aim (see Chapter VI). He carries, too, a staff to help him over the rough and stony ground. The shepherd's staff sometimes has a crook to it, as in the picture, Chart I, because he also uses his staff to guide his sheep when precipitous cliffs are near. If he sees a sheep wandering nearer and nearer to the edge, he puts the crook of his staff round one of its hind legs and pulls it to him. In the picture on Chart I, besides his staff and sling, his iron club or "rod" (as it is called in the Authorized Version) can be seen. This weapon of defence was needed against wild animals and robbers. The staff to help, and the rod to protect, are the staff and the rod with which God comforts His people.

The children will like to collect passages from the Bible that tell about sheep and shepherds, especially the prophet's picture of the Messiah: "He shall feed his flock like a shepherd; he shall gather the lambs with his arms and carry them in his bosom, and shall gently lead those that are with young" (Isa. xl. 11).

In the Holy Land today a shepherd will often be seen carrying a lamb under his arm, or in the bosom of his shirt, the girdle making a pocket for it; just as Highland shepherds carry helpless lambs in the folds of their plaids.

The Tabernacle and Aik (Chart II)

Children like to draw and colour the Tabernacle. A model of the Aik can be made from a suitable box and the angels shaped from clay or Plasticine. Descriptions of the Tabernacle and Aik are

given in Chapter V. The modelling and drawing will help to show if the children have understood the descriptions.

HOMES IN CANAAN IN BIBLE DAYS (Chart III)

Chart III shows a peasant's house such as Mary and Joseph lived in when Jesus was a boy, and its furniture. Village houses today in Palestine are very much the same as they were long ago in Bible days. Children will delight in making and furnishing such a house. If they are given careful descriptions, they will think out different ways of making houses, and the furniture of the house. It is important that they should know the real material used, as this makes their work more intelligent. Below is a description of Eastern homes and their interiors which will make many of the stories in the New Testament more real and understandable. After these descriptions are a few suggestions as to materials the children can use; but as far as possible children should be left free to choose their own material and make suggestions.

House-building

Many of the houses in Palestine are built of mud or sun-dried mud bricks. Four thick walls are first raised to the height of about 8 feet; beams of poplar wood are laid across the walls, and on these are placed short sticks or branches covered with brushwood. Above this earth is laid to the depth of about 2 feet, rolled into a solid mass. This surface cracks and breaks unless it is repaired often and kept well rolled. Stone rollers were used to press the earth or clay well in so as to prevent any leakage. "By slothfulness the roof sinketh in, and

through idleness of the hands the house leaketh" (Eccles. x. 18, R.V.).

In some parts where there are quarries and plenty of stones handy, the walls are built of stone, and there is a domed stone roof. The weight of this roof necessitates very thick walls in order to withstand the thrust. When the dome is finished, the walls are carried up above the spring of the dome and the corners are filled up with masonry. The roof is then covered with earth and rolled hard; it is wonderfully watertight. The children will know a little bit about the dome through their study of the Eskimo's winter house (see GEOGRAPHY SECTION, Vol. III, Chap. VII). The stone houses are much stronger than the mud houses. Houses with mud walls or walls of sun-dried bricks were often not strong enough to keep out the thief, who, though both door and window might be securely bolted, could force an entrance by digging a hole through the wall; hence it says in the Bible, "Lay not up for yourselves treasures upon earth, where . . . thieves break through (*lit.* dig through) and steal" (Matt. vi. 19; xxiv. 43).

An outside staircase led to the roof, and except for this the whitewashed walls were only relieved by a low doorway with a rough wooden door and perhaps a small window with wooden bars and a hinged shutter. The flatness of the roofs and the absence of chimneys gives a square and box-like appearance to the houses of the peasants.

The roof was used for many purposes. Here the flax was laid out to dry (Joshua ii. 6), as well as wheat or barley or fruits that would be stored up for food in the winter. In the summer the family often ate and slept upon the roof, and sometimes erected a tent of boughs supported

on poles. The little chamber made by the Shunamite for Elisha was on the roof, which he was able to enter and leave without in any way intruding on the family. There was generally a parapet around the roof (Chart III). It was not lawful in Bible days to build a flat roof without a parapet, in case anyone should fall off and be hurt (Deut. xxii. 8).

It may have been a roof of wooden beams, branches and twigs covered with mud that the friends of the man who was ill with palsy broke through (Mark ii. 2-5). Or it may have been that the friends broke away the parapet (cp. Luke v. 19) and let down the man and his mattress on the floor of the crowded courtyard, close to the feet of Jesus. Some houses had courtyards and some of the better-off people had their rooms build around three sides of a central courtyard on which latticed windows open (for Lattices see Jud. v. 28 and 2 Kings ix. 30-31); the fourth side was guarded by a high wall with an entrance door.

In big houses today in Palestine a doorkeeper is kept whose business it is to guard the door from intruders. The outside door is locked at night, and the late-comer has to tell who he is. Peter's voice was known by Rhoda, the serving-maid, in the house of Mary the mother of John, whose surname was Mark. She ran in to tell the joyful news to Peter's friends within (Acts xii. 12-16).

In walled cities houses were built upon the walls. Such houses often overlooked or were near one of the city gates (Chart III). Rahab's house was built upon the wall (Joshua ii.). Saul of Tarsus was probably let down from a house on the Damascus wall (Acts ix. 25).

THE INTERIOR OF THE HOUSE AND FURNITURE (Chart III)

In Palestine there are long, dry, sunny summers and wet winters. Much time can be spent out of doors where the women often work. The house is used chiefly in rainy and chilly weather and for sleeping in at night. Few rooms are therefore needed. The inside of a peasant's house usually consists of a single room about 7 feet high. This room is in two parts—a raised part about 2 feet above the ground and a lower part into which the door opens. The raised part occupied about two-thirds of the room and was reached by two or three stone steps. On this raised platform the family sat and ate, and here they slept on thin mattresses, so this upper part of the room was sometimes called "the bed." They slept at night in the clothes they wore by day; they just removed their girdles and shoes. Their cloak of goat's hair or wool served as bedclothes if the nights were chilly. The mattresses were easily rolled up and put in a recess in the wall by day. On these thin, light "beds" the sick were carried about. Nothing would be easier than for the man whom Christ healed to take up such a bed rolled into a small bundle, and go away home. In the parable of the Friend at Midnight, the friend says, "Trouble me not; the door is now shut, and my children are with me in 'bed'; I cannot rise and give thee" (Luke xi. 7). These words give us a picture of a peasant's home where all have settled down for the night, sleeping on the raised dais or platform. To get up, find the bread, and open the door would be sure to disturb the rest.

At the edge of and on a level with the raised portion stood a clay manger (see

Chart III), in which food was put for a donkey, cow, or goat owned by the peasant. Here, too, they were often stabled in the wet weather. It was in such a manger that the Child Jesus was placed.

The Oven

The fire was lit on a hearthstone on the raised part. There was no chimney, and the smoke of the newly-lit fire had to find its way out as best it could through a few holes over the door or a tiny window. In Chart III, the clay oven can be seen near the fire. The oven was used principally to bake bread. It was about 3 feet high and 3 feet in diameter at the bottom, tapering to 2 feet in diameter at its rounded top. It is very much the same as those we see in ancient Egyptian sculpture. This dome-shaped vessel is open at its broad end and has a hole in the centre of the dome large enough to admit a woman's hand; there is a cover or lid for this top hole. The fire is generally made outside the oven; when the dough has been put inside, the lid is put on and the ashes heaped up over the oven. It must be remembered that the loaves were smaller than our loaves, often no larger than a thick pancake, 8 inches in diameter. It was not unreasonable for the man in the Parable to ask his friend for "three loaves."

Sometimes the oven was sunk in the middle of the raised part of the room, so that its ball-shaped head rose just a little above the floor. The fuel used in this case was always a low wild growth round the village, "the grass" of the Bible; the term "grass" included all the many varied and beautiful wild flowers of Palestine. When our Lord is speaking of "the lilies of the field," the crim-

son anemones whose tint and texture are lovelier than Solomon's richest robe, He says, "If God so clothe the *grass* of the field, which today is, and tomorrow is *cast into the oven*, shall he not much more clothe you, O ye of little faith?"

The Handmill (Fig. 2)

This was found in every home in Palestine, for all families ground their own wheat or barley. The mill (Fig. 2) consists of two heavy, flat, circular stones about 2 feet in diameter (the lower one being larger) and 6 inches in thickness. The upper stone has a wooden handle fixed in it near the edge, by means of which it is caused to revolve. It has also a hole in the centre through which the grain is put. The larger, lower stone, the nether stone, has its upper surface slightly raised towards the centre, and the upper stone is hollowed out underneath to fit and work upon this convex surface; the upper stone is also kept in place by an upright iron pin or pivot let into the centre of the nether stone.

When working the mill a cloth is spread beneath it to catch the flour. The woman kneels or sits on the ground with a basket of corn at her side, grasps the handle with both hands and turns

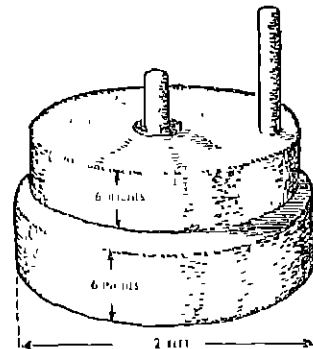


Fig. 2—A Handmill.

the upper stone, the lower stone remaining at rest. As the corn is ground the flour falls out around the edge, and a fresh handful of corn is inserted in the hole in the top stone to feed the mill. The work is very hard, and sometimes two women work the mill, sitting opposite to one another, and both hold the handle as the stone turns round. The lower stone is generally the hardest stone, as it has to bear the constant pressure of the upper stone.

The grinding was often done in the open air, and the dull grating sound of the mills was heard throughout the village in the morning. Only in the time of scarcity or famine was the familiar sound no longer heard. In the Bible, therefore, the "sound of the millstones" is looked upon as a symbol of life and prosperity. When Jeremiah warned the people of the overthrow of Jerusalem, he wrote: "I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, *the sound of the millstones*, and the light of the lamp, and this whole land shall be a desolation" (Jer. xxv. 10).

Grinding the corn for the daily baking was always the work of women. It was never done by the men, except in the case of prisoners or captives of war. Samson when imprisoned by the Philistines was made to grind corn.

In addition to the handmill a larger kind was employed which was worked by an ass, and to this kind our Lord alludes (see Matt. xviii. 6), "Whoso shall cause one of these little ones which believe in me to stumble, it is better for him that a *great millstone* (margin R.V. "a millstone turned by an ass") should be hanged about his neck, and that he should be sunk in the depth of the sea."

The children will be familiar with *querns* or handmills through their history lessons. The Britons had a quern or handmill (see Chart VII, HISTORY SECTION), and many millstones have been dug up in Britain. The Romans and Saxons also had handmills. It is said the quern is even now to be found in the remote parts of Scotland and Ireland.

The Lamp (Figs. 3 and 4).

The lamp was very necessary in the home because the Eastern people dread darkness. No matter how poor they were, they always had a lamp burning all night. There were many reasons for this. The glorious sunlight of Syria makes darkness especially abhorrent. Night, too, was the time of robbers, when "in the dark they dig through the houses." Bedouins or wandering Arabs from the desert often made attacks at night. Thus darkness was associated with danger.

One of the anachronisms in the Authorized Version of the Bible is the use of the words "candle" and "candlestick." The word "candlestick" is often used for lampstand; for example, the seven-branched lampstand in Chart II is wrongly called "a candlestick." It must be impressed upon the children that only oil-fed lamps and torches were used in Bible days.

The simplest form of lamp consisted of a small, open, saucer-shaped vessel, having the lip pinched together on one side to form a resting-place for the wick, as in Fig. 3. But the most common form of lamp is that shown in Fig. 4. Many of these have been found in tombs and underground excavations. This lamp is not like an open saucer, but is covered in, a hole being left for

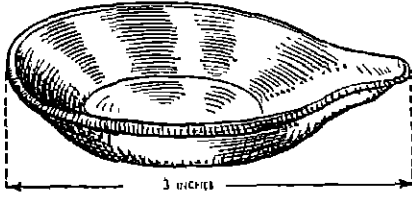


Fig. 3—A BIBLICAL LAMP—A SMALL OPEN SAUCER-SHAPED VESSEL.

the admission of the oil, and it has a projecting spout for the wick; a handle is also added. Such a lamp does not hold a great deal of oil and only burns for a few hours. As the oil needed to be replenished from time to time, an oil vessel was placed in readiness beside the lamp (Fig. 5).

In the Parable of the Ten Virgins (Matt. xxv. 4) we read of lamps and oil-vessels. The lamp supplies the prophet Isaiah with a beautiful metaphor. In speaking of the character of the coming Messiah he says, "A bruised reed shall he not break, and the smoking flax shall he not quench" (Isa. xlii. 3). The "smoking flax" probably refers to the wick of an oil-lamp, whose light is going out for the want of oil. The flax is beginning to smoke, and ere long the light will be extinguished, but it is possible with care to rekindle it by pouring in more oil and gently blowing the spark into a flame. Even so would the Messiah deal in kindness with His people, keeping alive the spark of goodness in each, and fanning it into a flame by the breath of the Holy Spirit.

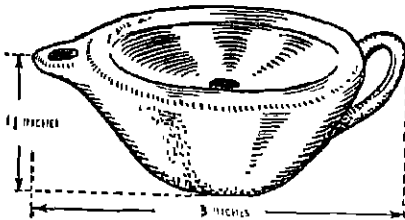


Fig. 4—A SAUCER-SHAPED LAMP

In most of the houses in Palestine the lamp was placed on a wooden lampstand (see Chart III) about 2 feet high, so that it might give light to all in the one room of the house (Matt. v. 15). Sometimes a niche in the wall is used for a resting-place, or the bushel measure turned upside down would be used if there were no other "stand", but the lamp was never put *under* the bushel where its light would be hidden.

The children will be interested in finding allusions to lamps and lights in the Bible. Some are of special interest. In the Parable of the Lost Piece of Silver we have a picture of a peasant woman searching for the coin by the aid of the light of a little oil-lamp. The window and door of a peasant's house are very small, and even in the day-time it would be necessary to light a lamp in making such a search (Luke xv. 8).

The lamp was a symbol of comfort and cheer; the Apostle Peter says of "the prophetic word," that it is "a lamp shining in a dark place, till the day dawn and the day-star arise."

Other things found in the cottage: bushel measure, jars, pots for cooking, water pitcher, goatskin bottle, red chest for clothes.

The "bushel measure" contained about a peck. In most homes there was a bushel used for measuring grain; Matt. v. 15, R.V., "Neither do men light a lamp and put it under a bushel, but on the stand." The fact that "the bushel," "the stand" are spoken about shows that both were familiar objects

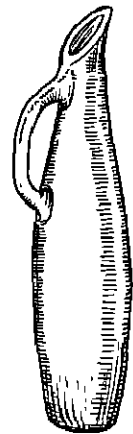


Fig. 5—OIL VESSEL FOR FILLING LAMPS.

which would be found in every cottage home. Sarah prepared three bushels (three pecks) of meal and made cakes for the three visitors who came to Abraham's camp.

Large jars of earthenware about 3 feet high stood against the walls, holding water, *meal*, oil, olives, goat's milk. Then there were pots for cooking (see Chart III). All the pottery was made on a potter's wheel (for potter's wheel see Chapter VII, Chart IV, and HISTORY SECTION) and baked in a kiln. Because of their fragile nature, water pitchers were frequently broken, and are broken today, as every well in Palestine shows by the many potsherds and fragments of broken pitchers which are strewed about. There are several allusions to pitchers in the Bible (Judges vii. 16, lamps or torches within the pitchers); and earthen jars large and small; the "cruse" for water (1 Sam. xxvi. 11; 1 Kings xix. 6), the "cruse" for honey (1 Kings. xiv. 3), and the widow's "cruse" of oil (1 Kings xvii. 12) must all have been jars or pots made of earthenware.

Goatskin bottles (see Chart III). When used for wine the skins were hung up in the house, and so became smoked and shrivelled; hence the Psalmist's simile, "like bottles in the smoke" (Ps. cxiv. 83). They were mended by stitching on a patch and covering it over with pitch. Skin bottles were much used for carrying water. There are several interesting allusions to wineskins in the Bible. The people of Gibeon managed to secure an alliance with Joshua by means of a clever trick in which wineskins played a part (Joshua ix. 4, 12, 13), Hannah, when she brought Samuel to the Tabernacle in Shiloh, took with her three bullocks, one ephah of meal (about 3 pecks), and a skin of wine, as

a present for Eli (1 Sam. i. 24). Jesse took an ass laden with bread, and a skin of wine, and a kid, and sent them by David his son unto Saul (1 Sam. xvi. 20). These skin bottles are still made at Hebron and are used by the sellers of water and wine at Jerusalem; they carry them strapped to their backs, and draw the liquid from a tap fixed in one of the hind legs.

In each peasant's house was also a large red chest with metal hinges and ornaments containing the wardrobe of the family. From the rafters hung strings of dried figs, pomegranates, and bundles of dried herbs. There was a rough cupboard or recess where the beds were stored. In the lower part of the house, where a goat or donkey was often tethered in bad weather, the plough, goad, and other tools and weapons were kept. The children like to see how many things they can find in the picture of the peasant's house (Chart III).

Children's Work

Children will be interested in trying to make a peasant's house of clay or Plasticine. They can try making a house of Plasticine or clay bricks, or build clay walls supported by twigs or sticks embedded in the clay. They will need sticks or narrow strips of strong cardboard for the roof, covered with clay. They will learn a great deal by trying to build the house as nearly as possible in the way the peasants did. If they wish to show the *interior* of a peasant's house and furnish it, it is best for them to use cardboard boxes of about the right shape—almost a cube; one side is taken out. The raised part is made from the lid of a box cut the right size. If it is too low, it can be

supported on matchboxes, and the hollow closed up by a strip of paper. A door is cut in one side, but it must open into the lower part. The lower part of the house, the stable as it were, is the front part of the box. Many of the things in the house can be made of clay or Plasticine; steps leading up to the raised part, a manger, the oven, lamp, cooking pots; jars and pitcher, handmill; the bushel may be made from a roll of paper, and the chest from a small box adapted for the purpose; but the children will think out these things for themselves.

The *handmill* (Fig. 2) is an interesting model for the children to make. The "stones" are modelled of clay to the scale given. The pivot, made from a round nail or round stick, is stuck firmly in the centre of the nether stone. A round hole is made in the centre of the upper stone for the pivot. The upper stone turns on the pivot, so the hole must be large for the stone to turn freely. A matchstick handle for turning the stone is stuck in the edge of the upper stone (see Fig. 2). Through making the model the children begin to understand the word *pivot*. The finished model is painted black to imitate the hard black stone from which the real handmills are made.

A WALLED CITY (CHAPTS III and VII)

The walled city protected the farmers from the lawless desert tribes. Here, although their fields might be robbed, they were safe. From the walls and towers they could shoot their arrows and beat off their foes, and, since towns were so often built upon hills, roll down stones and rocks upon their enemies, and force them to withdraw.

Here and there on the city walls were

houses such as the house of Rahab in Jericho, "her house was upon the town wall, and she dwelt upon the wall" (Joshua ii. 15), and from the windows that overlooked the country outside the town she let down the two spies.

The Gate (Figs. 6 and 7)

A city gate consisted of two doors on leaves swung on pivots between huge door-posts, in which were sockets to receive the ends of the massive iron bar. When Samson escaped from Gaza, "he arose at midnight, and took the doors of the gate of the city, and the two posts, and went away with them, bar and all" (Judges xvi. 3).

Being the key to the city, special efforts were made during a siege to destroy the gate, and as the gate was of wood, attempts were made to burn it with fire (Judges ix. 52). For protection against fire the wooden doors were covered over with plates of bronze or iron. The words "gates of brass" (Ps. cvii. 16) and "the iron gate" (Acts xii. 10) mean gates sheeted with metal plates, and not doors of solid metal. Sometimes an outer and inner gate was provided, one at either end of the arched entrance or tunnel that led through the wall. Hence the expression "David sat *between the two gates*." The "chamber over the gate" was a room over the arch, probably occupied by the porter or watchman (2 Sam. xvm. 24-33). The gate of the city was a place of meeting where people often gathered. Here proclamations were made, sales and other matters settled in the presence of witnesses; here the elders of the city sat to judge the cases that came before them for trial. There were many buildings near the gate. When Absalom wanted to win over the hearts of the men of

Judah, he stood beside the way of the gate and waylaid those who were going to the king (2 Sam. xv. 1-6). The *market-place* was a large open space within the city and close to the gate. Hence we read of corn being sold "in the gate of Samaria" (2 Kings vii. 1, 18).

The watchtower rose above the gateway and commanded the principal approaches. Here, in time of danger, a watchman, selected for his far sight, was posted to give notice of the approach of friend or foe. Graphic allusions to the watchman's duties occur in the story of David and Absalom (2 Sam. xviii. 24, etc.).

A group of children may like to model a walled city with its cluster of flat-roofed houses (Chart III). Some may like to make the city gates from cardboard boxes or cardboard (Fig. 6). Nothing of the old gates of Bible days now remain; but the gates built on the sites of the old ones are probably very similar. Fig. 6 shows a sketch of the Damascus Gate of Jerusalem as it is at the present day. The gate itself is a fine, deep, pointed arch, with slender pillars on each side, and an inscription above stating that it was rebuilt in A.D.

1564. Excavations show that there has always been a gate at this spot. Facing the north, this, the finest gate of Jerusalem, derives its name from the fact that the trade between the city and the distant Syrian capital passes through it. It was, perhaps, through the gate which once stood on this spot that our Lord bore His Cross, and it was through this gate at a later date that St. Paul was led away in the night to Caesarea; for the great military road to the north must in all ages have begun here.

In making a model of the gate (Fig. 6), the wall is made first. This can be supported by boxes that will give it the necessary thickness. The towers C and D are made separately and pasted to the wall. A is the watchtower. The look-outs at B should be left out if they are difficult for the children to make. Fig. 7 shows a model of the Jaffa (or Joppa) Gate of Jerusalem which opens on the road to Jaffa and the sea. Notice the outer and inner gate; as in many city gates, there is a turn at right angles—that is, the inner and outer gates do not face each other; this made it easier to defend the gates. The seats inside show that the gateway was a meeting-place.

The models may be coloured a pale yellowish-brown, the stones indicated by brown markings, with here and there purple shadows. Narrow slits must be painted in the towers for loopholes, with ornamental arches over them. A few rosettes or disks may be added here and there as ornaments.

The present walls of Jerusalem were built by Sultan Sulciman in the six-

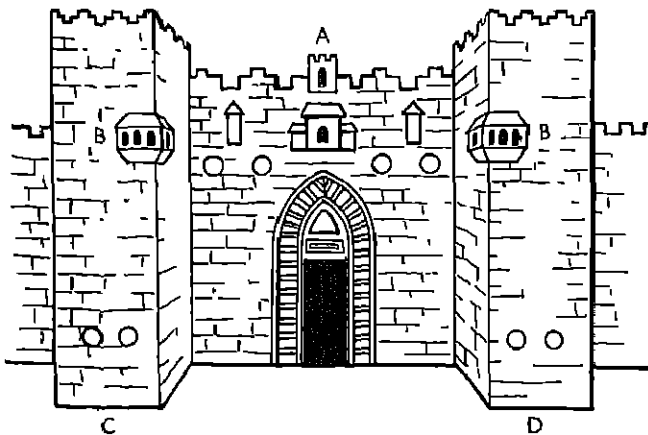


Fig. 6.—MODEL OF DAMASCUS GATE, JERUSALEM.

teenth century; there are now only four gates through this antiquated defence, one on each side of the city. At sunset the gates were always closed (Josh. ii. 5).

The Plough (Chart III)

The plough was very simply made, as can be seen in the drawing on Chart III. It consisted of a crooked piece of wood armed with an iron point or share; to this was attached at one end a single handle, and at the other a pole. The plough is so light that it would not cut a furrow were it not that the ploughman, holding the handle with his left hand, presses heavily on it, thus, as it were, loading it with his own weight. By this means a furrow is scratched in the ground as the plough passes slowly over it.

The Yoke

The pole is tied by ropes of hide to a thick piece of wood, the yoke, that rests upon the necks of the oxen. Two sticks about 1 foot in length are dropped into holes at each end of the yoke (see picture of yoke on Chart III). These sticks ride on either side of the ridge of the neck, and serve to keep the yoke in its place. A thong joins each pair beneath the neck—"the bands of the yoke." In his right hand the ploughman held the *goad*. This was a long stick with an iron spud at one end for removing earth from the ploughshare, and at the other end a sharp point to spur on the lazy oxen if necessary. The plough is generally drawn by small red oxen.

The ploughing begins when the winter rains have softened the ground hardened by the six-months' drought of summer. It has often to be done in the midst of cold rains or storms. Then it

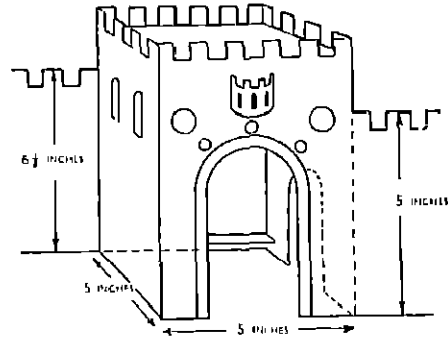


FIG. 7—MODEL OF JAFFA (OR JOPPA) GATE, JERUSALEM.

is that "the sluggard will not plough by reason of the cold" (Prov. xx. 4), while the active peasant goes forth, braving the weather to plough his field (Eccles. xi. 4).

Besides the weather, a further hardship in ploughing was attacks by robber bands. Ever since the days of Gideon, when the Midianites robbed the land, the peasants carried on their work in the face of this danger. The "precious seed" spared for the sowing might be snatched from the hands of the sower. Hence the ploughers generally worked in companies, often to the number of twelve ploughs with their respective yokes of oxen, one sower being sufficient to follow the whole.

Families often went without bread to save enough grain for the sowing. Hence the expression "They that sow in tears, shall reap in joy" (Ps. cxxi. 5). "Sowing in tears" refers to the self-denying efforts of the family to save sufficient grain for the sowing, and their fear of attacks.

Elisha when called to be the successor of Elijah was found by the prophet engaged in the work of the fields: "He found Elisha . . . who was ploughing, with twelve yoke of oxen before him, and he with the twelfth" (1 Kings xix.

19). This does not, of course, mean that Elisha was driving a plough drawn by twelve yoke of oxen harnessed to it, but that twelve ploughs were at work in the field together for mutual protection.

There are many allusions in the Bible to ploughing. Our Lord often refers to ploughing to make His words clearer to the peasants: "No man having put his hand to the plough, and looking back, is fit for the kingdom of God" (Luke ix. 62). This was an image that would appeal to the peasants. They were familiar with the labour of the fields, accustomed to putting their hand to the plough, and well aware of the folly of neglecting to watch the oxen and guide the plough. The plough is so light that when it comes to any root, hard clod, or other small obstruction, the driver must bend forward and press his weight upon it, in order to prevent its being thrown out of the furrow. Many a slab of rock, too, had to be avoided or the plough would be broken. To look back was not merely to make it impossible to drive a straight furrow, but was to endanger the wooden plough itself. The ploughman must look forward and press forward, and so, too, must those who follow Christ, in spite of difficulty and distractions.

There are no hedges, stone walls, ditches, or fences separating one field from another or from the roads. Each farmer, however, knew where his strip was. As the sower walked along after the plough broadcasting the seed, because there were no fences of any kind, some of the seed must fall "by the wayside," that is, upon the hard, open roads that ran across the land; and some, too, must fall "on the rocky places," for the land was strewn with huge stones and boulders.

The yoke naturally stands for service, and often for bondage. "To break the yoke," or "the bands of the yoke," is to give liberty to captives. Some yokes are much lighter than others, and some by fitting better are more comfortable for the oxen. Our Lord says, "Take my yoke upon you and learn of me . . . for my yoke is easy" (Matt. xi. 29, 30). "A yoke of iron" is a figure of speech for heavy and very oppressive bondage. Yokes are made only of wood.

Many children will like to try to make ploughs with twigs and sticks from the garden. Even if the children do not succeed, it will help them to understand better the meaning of the words "ploughshare" and "yoke." Oxen may be modelled from clay so that the children can see how the yoke fits on their necks.

Brick-making in Egypt (Fig. 13, Chapter V)

In connection with the story of the Israelites in Egypt (Chapter V), the children will like to try to make bricks. Fig. 13 will help them. They can see the mould for shaping the bricks. A matchbox with the bottom taken out will serve for a mould.

Music and Musical Instruments (Fig. 8)

Vocal music occupies an important place in Scripture, both in religious worship, public rejoicings, and social festivities. Singing is mentioned among the earliest expressions of joy. The children will remember how the Israelites expressed their joy when they escaped from the Pharaoh: "And Miriam answered them, Sing ye to the Lord, for he hath triumphed gloriously." The singing was accompanied by dancing

and clapping of hands, especially in the chorus. The children are especially interested in hearing about the musical instruments of long ago when they are learning the psalms (Chapter II). Musical instruments are among the earliest recorded human inventions. In the Bible, we find their use is chiefly confined to religious worship or celebrations, except that the sound of the trumpet served as a battle-call. Music formed part of the daily service in the Temple. A Levite choir sang morning and evening the psalms for the day, sometimes accompanied by instrumental music. The pilgrims, journeying to the Passover feast, sang certain psalms accompanied by music from iced pipes. The children will notice in the Book of Psalms (the Hebrews' religious song-book) many references to making a "joyful noise before the Lord."

There were three chief kinds of musical instruments played: *harps* (stringed

instruments); *pipes* (wind instruments); *cymbals* (percussion).

STRINGED INSTRUMENTS

Harps

There were many varieties of harps. The Egyptians, of course, used harps. Harps are something like *lyres*, and the children will have learnt about lyres in their lessons on Greece (see HISTORY SECTION, chapters on Greece). The oldest harp used by the Hebrews was a triangular lyre formed of two flat pieces of wood (Fig. 8) whose ends were united with eight animal strings stretched across them (Fig. 8). A later harp (Nebel), an improvement on the first, was of Phœnician origin. It had *three* wooden sides and ten strings. This harp is usually translated *psaltery*, and also called *lute* and *viol*. *Sackbut* is another kind of harp of Oriental origin known to the Greeks. It was either very small but of high pitch, or more

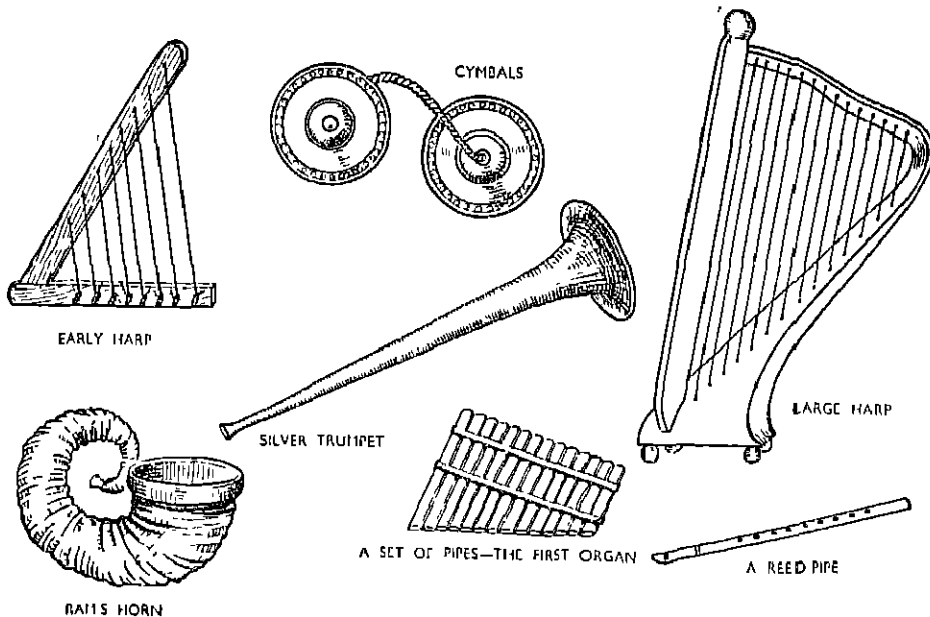


Fig. 8.—MUSICAL INSTRUMENTS.

probably very large with many strings and of full rich tone (Fig. 8). It is wrongly called sackbut instead of harp. Some harps must have been small portable instruments played with the hand perhaps. David, who was "a cunning player upon the harp," must have had a small one. Some were taller than a man. The children will remember how the captives in Babylon hung their harps on willow trees for mourning (Ps. cxxxvii. 2). Harps formed a part of the orchestra of Nebuchadnezzar's court at the sound of which the people were commanded to fall down in worship of a golden image (Dan. iii. 4, 5).

WIND INSTRUMENTS (Fig. 8)

Reed Pipes or Flutes

Children who have learnt how to play pipes will be familiar with them. The organ mentioned in Psalm cl. 4 is thought to have been like Pan Pipes, a set of pipes bound together and played with the mouth. The reed pipes were used especially for festival processions, holiday dances, etc. The flute was probably a set of pipes.

Trumpets (also called "cornet" and "shawm" in the Bible)

Rams' horns were the earliest trumpets. They were used in Gideon's time for warfare. The blast is loud and penetrating. Rams' horns were often blown as a call to attention, a summons, or a warning. Trumpets of silver, long straight tubes with a bell mouth, were made by God's direction to Moses. They were used to call an assembly or proclaim the march. It was rather a sacred than a martial trumpet. One hundred and twenty priests blew trumpets from the Temple heights to proclaim the entrance of the Ark to the Holy Place at

Solomon's dedication (2 Chron. v. 12; see also Chart V). They were also blown to herald the approach of a king. When Solomon was proclaimed the next king-to-be in David's reign, men "blew trumpets before him." Pictures of two of these trumpets are carved on the triumphal Arch of Titus. Titus brought them and other trophies from the Temple to Rome after the destruction of Jerusalem by the Romans.

PERCUSSION INSTRUMENTS (Fig. 8)

Cymbals are mentioned as addition to music in sacred dances.

Timbrels are simple tambourines used with the cymbals as an accompaniment to singing and dancing. Miriam's song of triumph was punctuated by her beating a timbrel (Exod. xv. 20). Timbrels were used in religious dances in early times (2 Sam. vi. 5).

Bells were probably used on bridles. The high priest of the Tabernacle was said to wear a long blue robe edged with pomegranates and little golden bells that tinkled as he walked.

The children will like to draw these musical instruments and perhaps make some. They can make interesting booklets with drawings and notes about "Musical Instruments." They will find help in doing this in *Projects for the Junior School*, Books I-IV (Harrap).

THE TEMPLE OF SOLOMON (Chart V)

The Tabernacle (Chart II) was used until the days of King Solomon, when a beautiful stone Temple was erected. Chart V shows a picture of what we think King Solomon's Temple, or the Holy House, was like. A description of this Temple and Sanctuary is given in Chapter VI. Children may like to try to draw or model it.

THE TEMPLE OF HEROD: THE TEMPLE JESUS KNEW (Chart VII)

When Rome conquered the East, Herod the Great ruled Judea under the Romans, 37 B.C. He was given the title of King of the Jews. To please the Jews, he began to rebuild the Temple, 20 B.C., putting in the place of the old Temple a much grander structure than the one which the returned exiles had been able to build. The picture plan of Herod's Temple (Chart VII) will be interesting and useful for children to study. Each time they look at it they will understand it better, especially if they try to make a model. There are many allusions to the Temple in the New Testament, and many varied events took place there, so that it is necessary for the children to have some idea what it was like; only a picture or model can help them.

With the help of one or the other of these, the children understand better the scene where Zacharias went into the Holy House to burn incense, while the whole multitude of people were praying *without in the courts*; where the young child Jesus was presented before the Lord; in what part of the Temple His parents found Him among the doctors of the law; from what part of the sacred buildings the traders with their oxen and sheep were driven forth; where the Gate Beautiful was where the lame man was healed by St. Peter; Solomon's Porch; the treasury where the widow cast in two mites, the "steps" leading to the adjoining "castle" from which St. Paul addressed the crowd after his rescue by Lysias.

The Temple proper (Q in Chart VII) was called the Holy House, or Sanctuary. It was not a large building like our cathedrals or big churches, in which

everyone—priests or ministers and congregation—met under one roof to worship God; it was a small sanctuary entered only by the priests, but it was surrounded by paved courts of wide extent (H, F, D in Chart VII). These courts were not all on one level, but were raised one above another so that the Holy House was approached by a series of ascents; a flight of steps led from the Court of the Gentiles (court D in Chart VII) to the Court of the Women, F, another flight led to the Court of Israel (H in Chart VII), and another to the door of the Sanctuary, the Holy House.

THE HOLY HOUSE OR SANCTUARY (Q in Chart VII)

This was twice as large as the Tabernacle made by the orders of Moses. It was divided like the Tabernacle into the Holy Place and Holy of Holies. These were separated by the veil which "was rent in twain from the top to the bottom" when our Lord died upon the Cross (Matt. xxvii. 51). The Holy Place contained the Golden Lampstand, the Altar of Incense, the Shewbread Table; but the Holy of Holies had nothing in it save a slab of rock on which the high priest placed the censer once a year on the great Day of Atonement. It is said that the Ark was never made again after the destruction of the first Temple by Nebuchadnezzar.

THE COURTS (D, F, H, Chart VII)

Lofty colonnades bordered each court and afforded shade and shelter for the worshippers. There were three great courts:

(1) *The Court of the Gentiles*.—This was the largest court and enclosed the remaining courts (see D on Chart VII).

Around it were fine colonnades, cloisters or "porches." The finest ones were on the east and south. Their carved cedar roofs were supported by double rows of marble columns, nearly 40 feet in height. These cloisters were much used for discussion, and for religious intercourse. In one of these the child Jesus may have been found by His parents, "sitting in the midst of the doctors" of the law (Luke ii. 46). The eastern cloister, B, B, was probably known as "Solomon's Porch" because it occupied the site of the first cloister built for Solomon's Temple. Here Jesus walked in the winter feast of the Dedication (John x. 22, 23), and the Apostles were accustomed to meet here for conference (Acts v. 12). On the south were very grand cloisters known as the Royal Porch, C, C; this had three aisles divided by pillars, which were said to be 100 feet in height. The pinnacle of the Temple, from which our Lord was tempted to cast Himself down, was perhaps the eastern gable of the Royal Cloister, P. The Greek word for "pinnacle" seems to have been applied to any pointed roof or gable. It must have been a great height, for the cloisters extended to the edge of the high platform on which the Temple was built, and below was a valley, for the Temple was built on Mount Moriah.

The Court of the Gentiles became a market-place during the feasts, and was a scene of traffic and disorder when our Lord visited the Temple and "cast out all them that sold and bought" therein. The sellers of doves established themselves under the shelter of the colonnades; so, too, did the money-changers at their little tables, ready to provide the shekels of the Temple in exchange for the "foreign" money of

the pilgrims. In the open portion of the court were pens and stalls for sheep and oxen, offered for sale to those about to present a sacrifice (John ii. 13, etc.; Matt. xxi. 12, 13). The doves were the sacrifice of the poor, for they were cheaper than the oxen or sheep.

There was a low barrier of sculptured stone (the Middle Wall or Partition) that encircled the inner courts to prevent the Gentiles from getting too near or intruding into the more sacred enclosures within, R. It had openings at intervals for the Jews to pass through. This barrier is shown in Fig. 9.

(2) *The Court of the Women* (F in Chart VII) was so called, not because it was set apart exclusively for their use, but because women were not allowed to go beyond it. They occupied the galleries erected on three sides of the court, W. The Treasury was perhaps the space beneath the galleries where thirteen trumpet-shaped chests were placed to receive the offerings of the worshippers. Here in the Court of the Women, the poor widow was observed by our Lord, "as he sat over against the treasury" (Mark xii. 41, 42). In this court our Lord spoke at the Feast of Tabernacles (John vii. 14, viii. 20). Four rooms or courts occupied the angles, the wine and oil room, the wood room, etc. Wood was needed for lighting the altar fire. Four great golden lampstands (candelabra) also stood in this court. Each had four golden bowls for oil, in which linen wicks or torches rested. During the Feast of Tabernacles, the lamps were lighted, and the glow from these great lights, together with that of the torches carried by the people, illuminated the whole Temple.

The Court of Israel (H in Chart VII) was surrounded by rooms set apart for

various purposes connected with the service of the Temple. Fifteen semi-circular steps led to the Gate of Nicanor, G, by which this court was reached. On these steps the Levites are supposed to have chanted the fifteen "songs of degree" or steps at the Feast of Tabernacles (see titles of Ps. cxx-cxxxiv and Chapter II). It was at this gate that sacrifices were "presented before the Lord," and the first-born sons were dedicated to God. Here Mary brought the young child Jesus "to present him to the Lord" (Luke ii. 22). Over this gate, it is said, glittered a gigantic eagle. The space between the Temple and the Altar was regarded as especially sacred, for it was nearest to the Holy House.

The Gates of the Temple

Some gateways lead up into the court by inclined passages tunnelled out under the court and ending in a flight of steps. Such were the south entrances beneath the Royal Cloister. Gateways on a level with the court opened directly on the cloisters. Let the children find these gates on Chart VII. (1) The outside gate, A, perhaps the Golden Gate. (2) The Gate Beautiful, E; this was reached by steps and led into the inner courts. (3) The Gate of Nicanor, G, leading into the Court of Israel.

The Castle (Chart VII, S, T)

This Roman fortress commanded the Temple, and soldiers were quartered here during the Jewish festivals, to put down any disturbances which might arise. In this fortress St. Paul was placed for safety—when rescued from the Jews by the chief captain. Some think that Pilate's Judgment Hall was within this castle.

Make it clear to the children that the picture on Chart VII is only what we think the Temple buildings were like from descriptions in the Bible and ruins. Some people think that the roofs of the cloisters were flat. If children look at drawings or pictures in different books, they will notice many differences in details, but they will be able to find the main courts, and the Holy House. It may help some children who do not understand picture plans very well if they try to make a rough model. Fig. 9 shows a sketch of a model made by children. In this model the cloisters have flat roofs; the Wall or Partition to keep the Gentiles from coming too near the inner courts can be clearly seen. Too much time, however, should not be spent in lesson-time over models. This model might well be built by children on Sundays in connection with their Sunday Schools or in spare time or any free time at school.

PICTURES

Selecting Religious Pictures

One cannot do better than begin this section with a quotation from a memorandum prepared for the use of teachers by the Institute of Christian Education: "Think glorious things of God and serve Him with a quiet mind." These words of Mother Eiskine Stuart might serve as a guide in the selection of pictures for the Scripture lesson, for they embody the aim of the teaching itself. Unless the pictures used in the teaching of religion lead the children to think more gloriously of God, then they are a hindrance and a stumbling-block."

It is doubtful whether any picture of Jesus should be shown to the children.

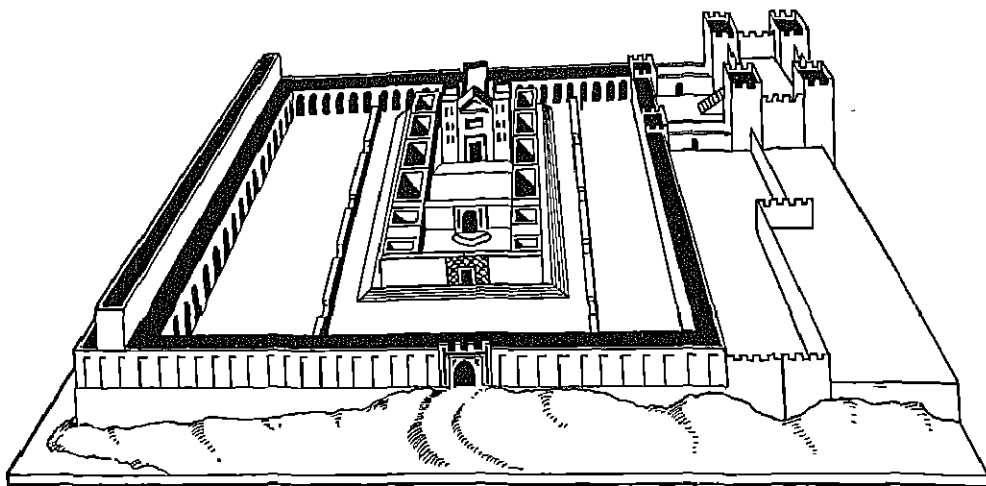


Fig 9.—Sketch of CHILDREN'S MODEL OF HEROD'S TEMPLE. THE CLOISTERS HAVE BEEN MADE WITH FLAT ROOFS.

A picture of our Lord, if it is weak and lacking in strength, may spoil all the teacher's lessons on the strong Son of God, who was able to devote Himself for hours to all those who came to Him for help and strength. Whatever picture is shown must be true to what we know of His character. The memory of the picture will probably remain long after the words of the lesson are forgotten.

Another important point is this. When a picture of an event in the Old or New Testament is shown, it should be shown as someone's interpretation of the event and not as an authentic record of it. It is an artist's expression work, more correct perhaps than the drawings done by children, but still only his interpretation. Children should be encouraged to study and criticize religious pictures from this point of view. It is most important for children to realize that pictures of Jesus are not real pictures of Him, but only what artists think He was like.

A great many incidents in our Lord's

life cannot be adequately illustrated. Most representations of the Ascension are unsatisfactory. The best picture of the Transfiguration is No. 939 in the series published by A. B. Shaw; *this does not show the figure of our Lord*, but only the group of disciples on the hillside.

The most useful pictures, perhaps, are those that show children how life in Palestine in Bible times differed in manners and customs and dress from the times in which we live. The charts given with *Primary Teaching Today* should prove useful. Many, but not all, of the Old Masters can be shown to children. The best for children (even kindergarten children appreciate them) are those of Giotto and Fra Angelico.

Modern religious pictures, though interesting to adults with some knowledge of present-day trends, are not suitable for young children, as the symbolism is in most cases too difficult. Many of the pictures on the History Charts (see HISTORY SECTION) will be found useful for the Scripture lessons; for example,

the Roman soldier, the centurion, Roman ship, triclinium, etc.

Triclinium (Fig. 10).

Triclinium was the name of a Roman dining-table with couches along three sides, also the name of the room containing this. It corresponds to our dining-room.

The Jews in the time of our Lord had adopted the Roman custom of reclining at table on cushioned divans or couches, resting themselves on the left arm. The couches were three in number. The table was often in three portions, forming three sides of a square, the seats being placed along the outer sides; the servants waited in the inside (see Fig.

10). As a rule, each table had three guests only. The seat of honour was on the right of the host, who often sat in the middle of the cross-table (Fig. 10). As each guest leaned upon his left elbow, so as to leave the right arm at liberty, and as two or more lay on the same couch, the head of one man was near the breast of the man who lay behind him, and he was therefore said to lie in the bosom of the other. Friends who secured places next to one another could converse together without being overheard by the other guests. The posture became therefore the symbol of fellowship and communion (cp. John xiii. 23; i. 18; Luke xvi. 23). At the Last Supper, St. John's position at the

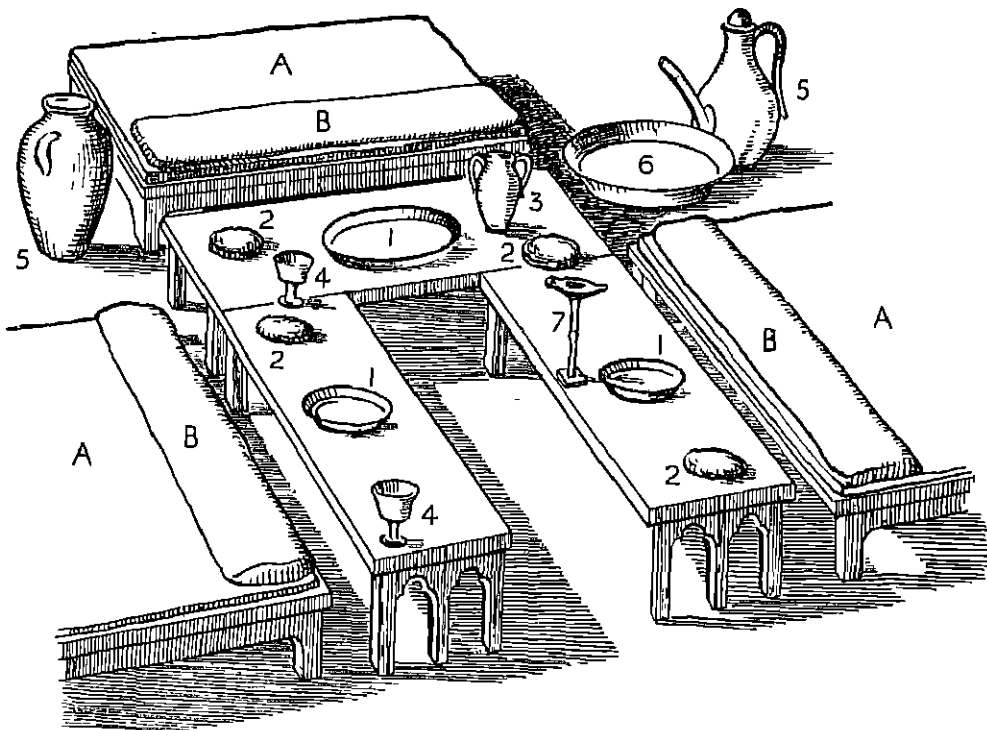


FIG. 10.—TRICLINIUM OR JEWISH FEAST TABLE. A, COUCHES WITH THIN MATTRESSES ON WHICH GUESTS RECLINED. B, CUSHIONS FOR SUPPORTING LEFT ELBOW. 1, THE DISH. 2, FLAT LOAVES OF BREAD. 3, FLAGON OF WINE. 4, THE "LOVING-CUP." 5, WATER JUG. 6, BASIN FOR WASHING FEET. 7, LAMP ON STAND.

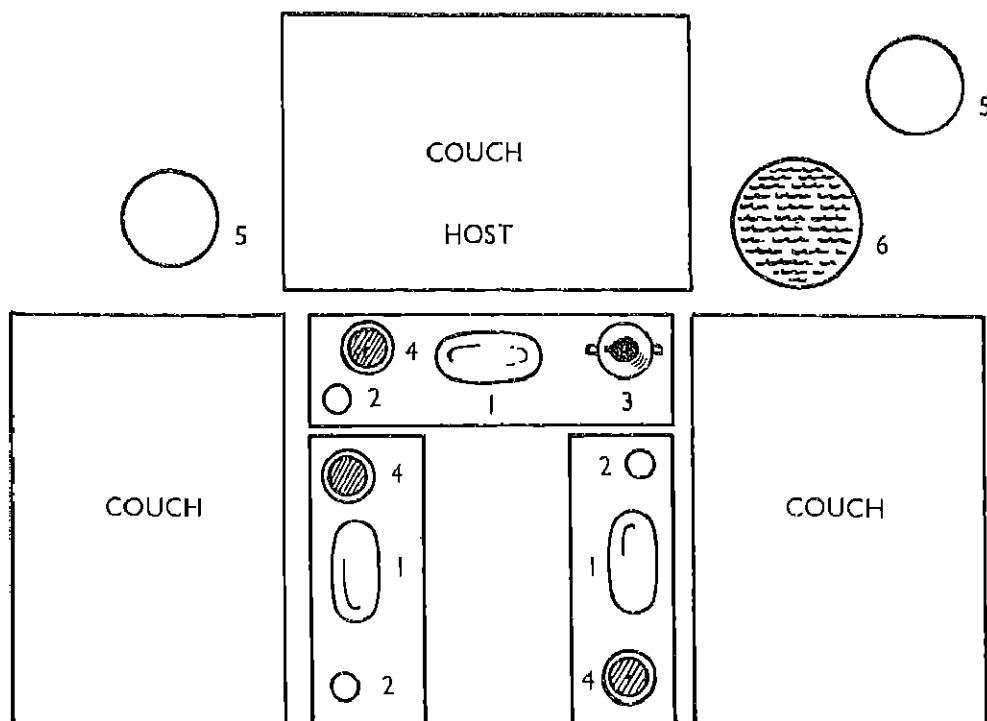


Fig. 10a.—PLAN OF FIG. 10

table, next to our Lord, is described in similar language: "There was at the table reclining in Jesus' bosom, one of his disciples, whom Jesus loved. . . . He, leaning back, as he was, on Jesus' breast, saith unto him, Lord, who is it?" This explains why the answer of our Lord was not heard by any save St. John. The feet of those reclining in this manner were stretched out behind them upon the couch, the sandals being removed; thus it was possible at the feast in the Pharisee's house for the woman to come behind our Lord and anoint His feet with ointment (Luke vii. 37).

It was during the Last Supper, while the Apostles reclined upon the couches, that our Lord washed their feet (John xiii. 2, R.V.). At the Last Supper,

Judas possibly reclined on the left of our Lord, the giving of the sop to him could not otherwise be possible. The sop was a portion taken from the "dish." The Jews, as the Romans did, used their fingers instead of our spoons and forks. They dipped their fingers into the common dish (I on Fig. 10); hence the necessity for the custom alluded to in Scripture of washing their hands both at the beginning and close of a meal. Sometimes a small piece of the thin pancake-like loaves was broken off to form a three-cornered spoon which was dipped into the dish to take up some delicacy. This is the "sop," or morsel, alluded to in the fourth Gospel.

Pictures and plans make all these details clearer. In Fig. 10 the children can see the "dishes," the thin pancake-

like loaves which were served in considerable number at meals, the drinking-cup and flagon of wine, the water jars and basins for washing. The children might try making a model with the help of Fig. 10. The couches were generally higher (or at least as high as the table), the end of the couches near the table was higher than the rest of the couch.

Catacomb is another difficult word best explained by a picture (see Fig 11).

PICTURES AND PROJECTS

Background Pictures

It is a good plan to have a large brown-paper book for "background pictures," pictures of Nazareth, Bethlehem, Jerusalem, Capernaum, etc., so that the children get some idea of what Palestine was like. They will enjoy watching the book grow. They take it in turn to paste in pictures and choose

captions to go in under each picture. There are a few good background pictures in the series published by A. B. Shaw; small pictures of Palestine can be collected from various sources: geographical magazines, postcards, old geography books, readers, guides, etc.

Children enjoy making little booklets of different kinds, friezes and panorama books. These can be illustrated by their own drawings, cut-out pictures, maps, etc. They make a little booklet for each story they hear. In one they put, perhaps, their favourite verses for each story. On the cover, a picture about the story is pasted. For the story of Moses a child once chose these verses: (1) The verse that tells about the Princess discovering the baby. (2) A verse from Miriam's song of joy (3) Some of the last words of Moses: "The eternal God is thy refuge, and underneath are the everlasting arms."

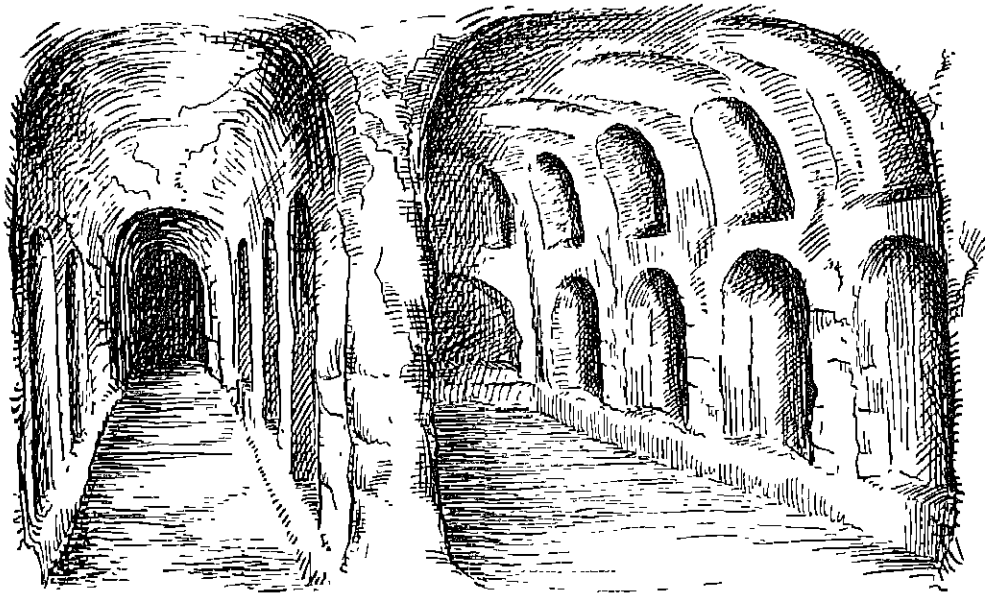


Fig. 11.—CATACOMBS—UNDERGROUND TOMBS OR VAULTS WHERE THE EARLY CHRISTIANS HULD THEIR SERVICES AND HID FROM THE ROMAN SOLDIERS.

To help children to see the link between the different Old Testament stories—for sequence or continuity is as important in Scripture as history—let them build up a panorama book or long frieze. A panorama book will need, roughly, nine sheets or pages hinged together. Each page represents a definite period, and has a title, thus: (1) *Hebrew Wanderers and Shepherds*. Pictures are drawn or found for this page, and a list of stories written as they are learnt. Abraham's Journey to Canaan, etc. (2) *The Hebrews or Israelites in Egypt*. The children can copy some Egyptian pictures from the History Charts (History Section). The list of stories will include those about Joseph in Egypt, and Moses. (3) *The Israelites in the Wilderness*. Pictures of Mount Sinai, Tabernacle, Ark, tablets of stone, etc. The children can copy the pictures of Babylonian writing on clay tablets in the History Section. (4) *The Conquest of Canaan and Rule of the Judges*. Drawings of weapons, walled cities, etc. (5) *Kings of All Israel*. Stories of Saul, David, and Solomon—pictures of Jerusalem, the Temple, etc. (6) *The Divided Kingdom: Kingdom of Israel*. Picture of Ivory throne at Samaria (Chart IV). (7) *The Kingdom of Judah*. Pictures of Jerusalem, etc. (8) *The Captivity*. Pictures of Babylon; the children will be able to copy many pictures from the History Charts and History Section. (9) *The Return and Rebuilding of Jerusalem*. Pictures of the Temple and walls being rebuilt, pictures of Cyrus and the Persians copied from the History Section (Chart VI).

When the panorama book is finished at the end of the fourth year, it is of great value. The fact that it can be folded up keeps it clean, and it need

not be displayed every day. It is useful at the end of each year for revision, and at the end of the last year for a grand revision! Children much enjoy this revision with the help of such a frieze made by themselves. Each child generally likes to make a small panorama book for himself. These are very useful, and some children manage to persevere with them until the last year, so that they can take them into the Secondary School with them, and show in pictures and notes what they have learnt!

At Christmas-time, when the Nativity story is being told, little ones enjoy looking at pictures of the crib; a class scrapbook can be made of pictures about the Nativity story, or each child can make his own little scrapbook. It is fairly easy to get a collection of pictures ready for Christmas. Many Christmas cards have pleasing pictures of the Infant Jesus, the Wise Men, the stables, etc.; illustrations, too, can be cut from magazines, etc. Well-chosen pictures will help the children to understand the spirit of Christmas and store up happy memories. Older children will like to collect pictures of the Madonna in lovely blue and gold.

Teachers who want to know where to obtain pictures are advised to write to the Institute of Christian Education, 49 Gordon Square, London, W.C.2, for their selected list of illustrations for use with Scripture teaching drawn up for the use of teachers. This list, which is kept up-to-date, shows where pictures of all kinds and maps can be obtained, postcards, coloured and monochrome; reproductions, photographs, etc., from the British Museum, the National Gallery, the Tate Gallery, the National Society, the Religious Tract Society, the National Sunday School Union,

HANDWORK AND PICTURES

and various other firms of publishers. This list has a very valuable introduction on "The Selection and Use of Religious Pictures." Up-to-date book-lists can also be obtained from the Institute.

The School Library Association and the Institute have co-operated in the production of *A List of Books on Scripture Subjects suitable for School Libraries* (price 9d., from either S.L.A. or the I.C.E.).

CHAPTER FOUR

FIRST YEAR WORK : OLD TESTAMENT

THE stories in the Old Testament are so interesting and so enjoyed by children that there is perhaps the danger of spending too long over the Old Testament at the expense of the New. *Every part of the Bible is not of the same value.* The modern critical study of the Bible has given us a sense of perspective without which it is not possible to understand the Bible. The Book of the Judges must not be taught with the same fullness and the same authority as the Gospel story. The Ten Commandments must not receive the same emphasis as the commands of Jesus concerning the love of God and of our neighbour; all ideas of God and goodness found in the Old Testament narratives must be judged by the ideas of God and goodness revealed by Jesus. In other words, the Old Testament must be taught in the light of the New, otherwise we may give children a wrong conception of God. Suggestions for the inter-lation of the Old and New Testament are given in the coming syllabuses.

In Chapter I we have said that the Old Testament is the record of a growing social and spiritual life with all the struggles, *defeats*, and successes inseparable from such a growth; it is the record of the gradual development of man's conception of God and of moral standards. "Seen in its proper per-

spective, the inconsistencies and contradictions of the Old Testament are apparent rather than real. Regarded as the story of the religious education of Israel, the early stages can be clearly seen as rudimentary, preliminary, and provisional. Jesus Christ is the great fulfilment and the Perfect Teacher."

It is important, especially with older children, to help them to realize the underlying unity of the Bible, and a beginning can be made in the Junior School (see Chapter III, last section). In preparing the coming syllabuses several Agreed Syllabuses have been consulted. A list of those consulted is given, as teachers may like to see varied syllabuses.

(1) *The Cambridgeshire Syllabus of Religious Teaching for Schools* (Cambridge University Press). A very complete and inspiring book.

(2) *The Durham County Agreed Syllabus of Religious Instruction* (University of London Press), very interesting and suggestive. It gives the history of Christianity in Northumbria, thus linking History and Scripture and making both more real.

(3) *Surrey County Council Syllabus of Religious Instruction*. (Copies may be obtained from the Chief Education Officer, County Hall, Kingston-upon-Thames.) This emphasizes that Jesus Christ is the Example with whom the

Old Testament personalities must be compared.

(4) *The London Syllabus of Religious Instruction*, 1947. Very suggestive and helpful.

(5) *County Council of the West Riding of Yorkshire Syllabus of Religious Instruction* (Education Department).

(6) *A Syllabus of Religious Instruction in the Schools of Wales* (published by the Welsh Society of the Institute of Christian Education). This has a very scholarly and suggestive introduction.

(7) *Lancashire Education Committee Syllabus of Religious Instruction* (issued by the Lancashire Education Committee) Useful introduction to the Syllabus, especially section on "The New Perspective."

(8) *A Syllabus of Religious Education for use in Primary Schools in Scotland*. This contains helpful services of prayer and praise, and notes on music.

Teachers may find these books useful and inspiring:

Introducing the Bible, by E. C. Woodley, M.A. (J. M. Dent & Sons (Canada) Ltd.).

Explanations. Companion to *A Short Bible*, by J. S. Bezzant, B.D., M.A. (Basil Blackwell, Oxford).

Syllabus for the Old Testament

FIRST YEAR'S WORK. Children 7-8.
HEROES OF FAITH.

(1) *Abraham*: his call, leaving home, his faith (Gen. xii. 1-10). Parting from Lot (Gen. xliii)

(2) *Isaac and Rebekah* (Gen. xxiv)

(3) *Jacob and Esau* (Gen. xxv. 27-34, xxvii. 1-45). Jacob's exile and dream (Gen. xxviii. 1-7, 10-22); Rachel

(Gen. xxix, 1-20); reunion with Esau (Gen. xxxii, xxxiii).

(4) *Joseph*: Joseph and his brothers, telling his dreams, his coat of many colours. Sold by his brothers (Gen. xlii, xliii, xlv, xlv).

Much help in taking the above course will be found in Chapters II and III.

The above stories can be told as "Stories Jesus liked to hear."

In taking the syllabus suggested above, "The Heroes of Faith," one is emphasizing the gift that the Hebrews gave to mankind—faith in the one God. The stories show the Hebrews in their home life, their work, and their travels. Some of the stories tell of shortcomings and failures, for the heroes of Faith were only learners.

Notes and Suggestions on the Syllabus

(1) ABRAHAM

Abraham was first called Abiam (a lofty father). Later, when God promised to make him father of many nations, he was called Abraham, which means "father of a multitude."

With Abraham and his family we enter the field of History. Abraham was the son of Terah, and when the story opens he was a rich chieftain living in "Ur of the Chaldees," the Bible says. Chaldees is Chaldea, a later name for the southern part of Babylonia. (See HISTORY SECTION for Ur and Chaldea.) The time was before 2,100 B.C. The people of Ur worshipped many gods. They made images of them, and worshipped the images. A picture of the kind of temple towers they built for their gods is shown on Chart III, History.

Abraham was a thoughtful man.

When he saw the people round him worshipping the sun and moon, and when he saw the temple towers built for dead stone idols, he began to grope after a living God if haply he might find Him, a God who made the sun and moon and all things.

One day he decided to leave Ur and its idols, and travel. He was a great chief, and there went with him his family, his many servants, and all his flocks and herds. From Ur he journeyed north and west to Haran. (The children can follow this journey on Map 1, HISTORY, The Ancient World.) He stayed some time in Haran. Often as he watched the stars at night he felt that the God he was seeking was calling him to travel still farther to a new country where he would become the founder of a great people. In complete faith, Abraham followed the call, and "went out, not knowing whither he went," with his family and flocks and herds. His old father, Terah, had died at Haran, and not all his relations followed him farther westwards, for they were happily settled at Haran, where there was pasture for their flocks and herds.

From Haran, Abraham and his people travelled west and south, dwelling in tents as their forefathers had done in the desert land of Arabia before they settled in Ur. Abraham and his people were Semites, whose original home was Arabia (see HISTORY SECTION). Chart I shows what their tents were like, and Chapter III tells more about their tents. Bedouins, or wandering Arabs, live today in tents very much like those of Abraham and his people. Children who can read will learn more about Abraham and his wandering life in *Headway Histories*, Book I, *People*

of Long Ago (Univ. London Press). Abraham wandered south into Canaan, a land of rocky ravines and moorlands cleft by the river Jordan. He passed through the land southwards till he came to the beautiful vale of Shechem, fertile as a garden, and sheltered between twin mountain peaks. Here he pitched his tent under an oak. He felt God was very near him (Map 1).

Let the children notice the position of Canaan, later called Palestine, after the Philistines (see HISTORY SECTION). It sometimes happens that children who know a great deal about the Bible do not know where Canaan is! They follow Abraham's journey on Map 1, HISTORY, The Ancient World, and find Shechem on Map 1, RELIGIOUS INSTRUCTION.

Tell the children a little about the people already living in Canaan, the Canaanites and Amorites, black-bearded Semitic races who since the dawn of history possessed the sea-coast and some of the country west of the Jordan. They dwelt in dirty walled towns built of sun-dried bricks. Even the "castles" of the kings who ruled the villages were made of simple clay bricks with hard-trodden earth floors and flat roofs of rushes and mud. Their favourite gods were spirits who dwelt in trees, and wooden and stone images; Baals the Canaanites called their gods, and they worshipped them with savage rites, with noisy drunken feasting, often slaying their first-born sons on their altars in high places. Their pottery and crafts were crude and poor copies of those of Egypt and Babylon (see HISTORY SECTION).

Abraham kept away from the towns. From Shechem he removed to Bethel, and God was as real to him as the men

who passed his tent, a friend to whom he could talk.

The Separation of Abraham and Lot

Then there came famine in Canaan, and Abraham and Lot and their families went to Egypt, where they dwelt in the fertile land of the Delta. When they came back to Bethel, he and Lot had grown rich in flocks and herds and tents. Because of the size of their flocks, it was necessary for the tribe to split up again. There were quarrels between Abraham's shepherds and Lot's shepherds about the use of certain wells. These disputes over the right to use water from wells are very common in countries where there is not a great deal of rain.

It is worth while having a talk with the children about wells, as the wells of Bible days will be very unfamiliar to them. A good deal of information will be found in Chapter III, and there is a picture of a well on Chart I. In a Free Activity period or Practical Activity period they can try to model wells. This will test their understanding.

The parting of Abraham and Lot can be read to the children from Genesis xiii. 1-18. The children are sure to admire Abraham's generosity. Lot chose the plain of the Jordan that was green as a well-watered garden and pitched his tents near the town of Sodom. Abraham crossed a stretch of grey and stony moorland and journeyed south; he pitched his tent in the oak grove of Mamre (near Hebron). And he lived like a sheikh of the desert surrounded by the tents of his followers, that were numbered now by hundreds. Abraham, and later his son, and his sons' sons who dwelt in such a manner

were called the *patriarchs* or fathers of the tribe (*patri* = pater, father; *arch* = chief). And at Mamre God spoke to Abraham and renewed His promise that he should be the father of a great people. Wherever Abraham set up his camp, and especially where God "spoke" to him, he built a heap of stones or altar, and on this he offered his gift to God, something of his best, his best lamb perhaps.

It must be explained to children that the people of long ago thought to please their gods or idols by giving them gifts. It was difficult to know how to give gifts to stone or wooden images or to unseen gods. The way that seemed best to them was, on some high place to build a mound or table of stones—an *altar* (from L. *altare* (*altus* = high)). On this altar a fire was laid, the gift placed on it, and the fire lit. When the gift was consumed, they thought their god or idol had received it.

Abraham copied the people round and offered gifts to his God. Indeed, he thought, if stone and wooden idols were worshipped with gifts, then the true God, the God who made all things ought, too, to have His gifts. As Abraham watched the smoke curling up from the altar, he may have thought the gift was going up to God. Abraham was only slowly beginning to understand God and how to please Him.

When we want to please people or show our love for them, the first and perhaps easiest way is to give them presents. Let the children think of other and better ways of pleasing people than by actually giving them a valuable present. How can they give pleasure to their fathers and mothers apart from gifts? Stress the fact that Christ has taught us in the New Testa-

ment the best way to please God and serve Him—by kind words and deeds, by words that cheer and comfort, by loving deeds: the binding of a wound, a cup of cold water for the thirsty traveller, shelter for the homeless, a meal for the hungry. The Old Testament must be taught in the light of the New Testament.

Emphasize the fact that God does not speak in words. Every good thought, every good impulse comes from God. We must be sensitive, alert, and ready to "hear His words." Good thoughts, good impulses are God's angels, His messengers to us.

Abraham's story is linked with the story of Hammurabi, King of Babylon (see HISTORY SECTION, Chapter V), through Lot. Lot went to live in the city of Sodom. As a result, he got into serious trouble when an attack was made upon the cities of Sodom and Gomorrah by Hammurabi and his allies. Among those captured were Lot and his family and his goods. When Abraham heard the news, he went to his nephew's rescue. He pursued the foe, and by a sudden attack surprised them and brought back Lot and his family and goods.

Abraham left a son, Isaac, to take his place. He was a quiet, peace-loving man, with his father's faith but not his restless energy. The A children may be able to read for themselves the story of Abraham in *Headway Histories*, Book I (Univ. London Press), if they have not already read it in their history lesson. The story is called "A Great Traveller of Long Ago."

(2) ISAAC AND REBEKAH (Genesis xxiv)

(Map 1, History, can be used for this story.) This is one of the many lovely

stories in the Bible. It should be told from the point of view of the faithful old servant Eliezer. (1) *Eliezer's quest*. Let the children imagine the conversation between Abraham and Eliezer—Abraham now an old man, white-haired and bent in body. His wife Sarah is dead. It is lonely for him and for Isaac—God's promise that he is to be the founder of a great nation—the need of Isaac's having a good wife—the fear that he might marry a Canaanite woman or a Hittite, for the Canaanites were well mixed with Hittites from the mountains of Asia. Remind the children of Abraham's stay at Haran, and the death of Terah, his old father, there. Here his brother Nahor and many of his people had remained. Eliezer, with God's help, is to seek a wife for Isaac from the family of Nahor. (2) *The caravan of ten camels* ready to start. The children can tell what they will carry—bags of food, skins of water, gifts for the bride. (3) *Eliezer at the well*. The words of the Bible give a very vivid picture—the camels made to kneel down, Eliezer's prayer, the appearance of Rebekah with her pitcher upon her shoulder, her kindness to the stranger and thoughtful offer to fill the water-troughs for the camels; to water ten camels would be a great deal of work; stress Eliezer's joy at this sign that God was leading him. (4) *Eliezer at Laban's house* (Laban, Rebekah's brother, they were the grandchildren of Nahor). Eastern hospitality, care of camels, washing of feet of guests, etc. Rebekah's courage in leaving home. (5) *Eliezer's return*. Let the children picture Eliezer after the long return journey, at last pointing out the great camp of his master, and Isaac walking lonely in the field at eventide; Rebekah

throwing a veil over her face, getting down from her camel and going to meet him.

(3) JACOB AND ESAU

Isaac and Rebekah lived in tents as Abraham had done. Children will remember a good deal about the tents and the ways of life of the tent-dwellers. (See Chapter III.)

The contrast between Esau and Jacob: *Esau* (= hairy) liked the wild life of the hunter; careless, thoughtless, impulsive, never thought of God's promise, a weaker character than Jacob's. He married a woman of the Hittites, which was a grief of mind to Isaac and Rebekah, and showed that through Esau true knowledge of God could not be carried on. But Esau was generous, witness the beautiful scene where the two brothers meet and are reconciled. *Jacob* (= supplanter), a *plain man*. (Heb., means "perfect," i.e. *blameless*.) Here it clearly refers to his manner of life. Jacob preferred the quiet shepherd life and its daily duties to the wild life of the hunter. In this way he was the more "perfect" son. The old writer of this chapter evidently thought the life of a shepherd a more worthy life than that of a wild huntsman. Jacob cared for God's promise, he was not impulsive but *thoughtful*, far-seeing, and cunning. His character is less attractive to us, but, purged of his meanness and wrongdoing, he became a fine man. Hence the descendants of Jacob were called the Children of Israel, sons of him who wrestled with evil, fought a good fight and prevailed. *Israel* means prince of God, or perhaps soldier of God. Jacob had to suffer for his deceit. His trials and disappointments at Haran, and the way

that Laban deceived him, must have reminded him of the way he treated his brother Esau.

The Meeting of Esau and Jacob

The children will be interested to know that Jacob's prayer to God before he met his brother again is the first recorded prayer in the Old Testament. His prayer is one of thankful humility. The children may like to learn or copy part of this prayer: "O God of my father Abraham, and God of my father Isaac, the Lord which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee; I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant. . ."

The Hebrews (later Jews) always trace their descent through Jacob, but Esau was regarded as the ancestor of the Edomites, who lived between Canaan and the Red Sea, amid the wild jagged cliffs of Edom where Esau loved to hunt. Edom means "red." Perhaps some of the Eastern customs should be explained more fully to the children. Children realize fairly quickly that customs of long ago must differ from those of today, just as in different countries today there are different manners and customs. What is different must not be despised, or unnecessarily criticized. It is not wise to take away from the interest or main lesson of a story by giving too many explanations or details. Stress only such explanations as make the main idea clearer.

Sod pottage, boiling lentil soup, highly seasoned, a very popular dish, and one of the few items of cooking done by men.

Wedding customs. Girls did not

RELIGIOUS INSTRUCTION

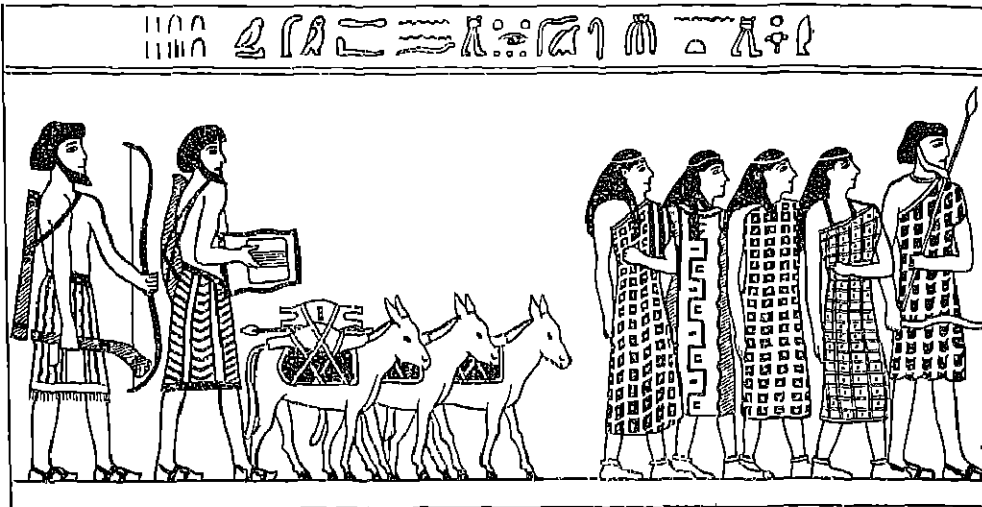


Fig. 12.—CANAANITES IN EGYPT. NOTE THE WOOLLEN CLOTHING OF "MANY COLOURS."

choose their husbands, marriages were arranged by parents. It is still common in the East for a bride to remain veiled in the presence of her intended husband until the marriage ceremony is completed. Hence it was possible for Laban to deceive Jacob.

(4) JOSEPH

The whole of this narrative is one of the most charming and most beloved by children in the Bible. The theme is familiar to them: a younger son, unfairly treated by his envious elder brothers, rises above them and forgives them. During his days of trouble, his intelligence and courage, above all his goodness, help him. The story was told and retold to generations of Hebrew boys before perhaps it was written down; and we can be sure they were the better for hearing it.

The value of the Joseph stories lies perhaps most of all in this—they show throughout the *guiding hand of God bringing good even out of evil*. This faith is another of the great gifts of

the Hebrews to the world—good can come out of evil. In almost every story this is taught—while evil does not come from good, good can come from troubles, disasters, and sins—good cannot be conquered.

A *coat of many colours*—a robe reaching to the feet with long sleeves, whereas the ordinary worker's tunic reached only to the knees, and had no sleeves. The gift of this robe showed that Joseph was to be chief of the tribe when Jacob died. The Hebrews wore gay-coloured woollen garments as in Fig. 12, very different from the Egyptians, who wore only washable linen. The Egyptians looked upon the Asiatics as barbarians because they wore clothing that could not be washed. Jacob and his sons wore striped material, so a coat of many colours means probably a particularly fine robe with stripes of two or more colours (*many*, more than one) such as was worn by a chieftain.

Geographical setting of the story.
Picture Jacob settled in his camp at

Beersheba, where Abraham and Isaac had lived; its seven wells. From Beersheba, Shechem is many miles distant, and Dothan still farther north (see Map 1). The pit was a cistern for storing water. There are still many of them today in this part. These cisterns are narrow at the top, to prevent evaporation, and their width increases as they go down. It would thus be hard for Joseph to get out of this pit without help.

The *Midianites* were desert traders between east and west. They were always ready to buy Syrian slaves, because they were so intelligent and therefore much valued in Egypt.

Spices and *balm* and *myrrh*—all gums or gum resins from certain trees. Myrrh is scented and still used for making perfumes, medicine, and incense. These gums were used in Egypt for incense, medicine, and for embalming the dead. The story then leads to Egypt, a country with the most fascinating history. The children will learn about Egypt in their history lessons (see HISTORY SECTION). When Joseph was taken to Egypt it was ruled by Semites from Asia who had conquered Egypt. These new rulers were known as Hyksos, which means shepherd kings, but they had copied all the

ways of the Egyptians—their language, names, and customs. The children will have learnt in their history lessons that the Hyksos were the first to introduce the horse and chariot into Egypt. For a long time the horse was only used to draw the chariot of the Pharaohs and for grand occasions. The beasts of burden and of work were the asses and oxen.

An Asiatic Pharaoh was naturally inclined to be friendly with the Hebrews, who were also Semites. Instead of going back to Canaan when the famine was over, they continued to live in Goshen, to the east of the Delta, until Egyptian Pharaohs again ruled. The Joseph stories should be told as far as possible in the words of the Bible. The best plan is for the teacher to memorize much of the Bible narrative so as to be able to interweave phrases and even verses into his story. Children who are good readers will like to read the story of "Joseph and his Brothers" in *Some Bible Heroes* (Univ. London Press). This will tell them more about life in Egypt and give them a picture of the lovely house and garden of Potiphar. The children should be encouraged as far as possible to read and find out some information for themselves.

CHAPTER FIVE

SECOND YEAR WORK : OLD TESTAMENT

SYLLABUS FOR CHILDREN 8-9

(1) *Moses*, another Hero of Faith like Abraham. Childhood; flight from Egypt (Exod. i, ii); his stay in the land of Midian; the burning bush (Exod iii, iv. 1-20, 27-31). Moses before Pharaoh (Exod. vii. 1-23). The Israelites leave Egypt (Exod. xii. 1-11, xiii. 17-18, xiv, xv. 20-27). In the wilderness (Exod. xvi. xviii). Mount Sinai (Exod. xxiv. 12-18). The Ten Commandments (Exod. xx). The Golden Calf (Exod. xxxii. 1-20, 26). Making the Ark, the Tabernacle (Exod. xxxvii. 1-5; Numbers x. 32-36). The Promised Land (Exod. xxxiii. 1-3; Deut. viii. 1-14). The death of Moses (Deut. xxxiv).

(2) *Soldier Leaders: Joshua*. Joshua sends scouts to Jericho (Joshua ii). Entry into Canaan (Joshua iv. 1-10). The fall of Jericho (Joshua vi. 1-20). *Gideon*—the valiant three hundred; defeat of the Midianites (Judges vi. 11-40, vii. 1-23). *Samson*—his Riddle (Judges xiv. 5-18). Samson's death (Judges xvi. 2-31).

(3) *Ruth and Naomi*.

Notes and Suggestions on the above Syllabus

The Ten Commandments are dealt with in this chapter, but they can be postponed until the third or fourth year, especially in the case of the backward children.

(1) MOSES (see HISTORY, Chart II)

Before beginning the stories about Moses, it should be explained to the children how the Hebrews or Israelites, who had come into Egypt in the days of Joseph, had prospered under the rule of the Hyksos Pharaohs and grown from a tribe into a nation; for the descendants of Jacob's twelve sons became the twelve tribes of Israel. But when Egyptian princes from Thebes drove out the Hyksos or Shepherd Kings, a new and strong line of Pharaohs came to the throne who knew not Joseph. One of the strongest of these Pharaohs was Rameses II (see HISTORY, Chap. IV). Rameses feared the strangers in his land, the Hebrews, who had grown so rich and prosperous. He knew that in the past they had been friends of the Hyksos or Shepherd Kings who had come into Egypt from Asia as the Hebrews had. He therefore made them slaves and forced them to build palaces, temples, canals, and granaries; the store city of Pithom was built by the Hebrews (see Map 1). This brings us to the story of Moses. The children may have heard the story of Baby Moses in the Infant School, and some may be able to tell it.

Ark of bulrushes, a basket made of the reed papyrus coated with pitch. The children will remember the papyrus from their history lessons. It was

widely cultivated in the Delta; river boats were made from it, and sails, mats, and paper.

The Education of Moses

It is worth spending a little time over this. Remind the children that Moses was nursed by his Hebrew mother, and she sang to him the songs of his father's God, the God of Abraham, Isaac, and Jacob. When he grew older, the Princess sent him to an Egyptian school, where he learnt arithmetic, music, reading, and writing. Egyptian writing the children will think very difficult (see HISTORY, Chart II) for a little boy. He had toys to play with, too, mechanical toys that worked by pulling strings, something like our toys. When he grew up, he had the most learned men in Egypt for his tutors. He learnt about the sun, moon, and stars, and about the gods and goddesses of Egypt: Re (pronounced Ray), the sun god; Osiris, god of the Dead, and others.

Moses lived the life of a prince and had every opportunity of enjoying himself. The Egyptians loved Nature, and lived out of doors a good deal. Hunting and fishing were the favourite pastimes of noblemen.

Stress the noble choice of Moses—to leave the happy life of the court and help the poor Hebrew slaves. He was a thoughtful young man, and he had not forgotten that he was really a Hebrew, therefore he went out one day to see for himself the kind of life his fellow countrymen led as slaves of the Pharaoh. Moses was hasty as well as thoughtful. When he saw an Egyptian striking a Hebrew slave, he slew him, and was forced to leave Egypt (see Fig. 13, slaves making bricks).

Moses as a Shepherd in the Sinai Wilderness (Map 1)

Moses fled to the Sinai Wilderness; here, somewhere in the south-east, he was kindly received by Jethro, a shepherd chieftain from the Land of Midian (see Map 1). The meeting of Moses with Jethro's seven daughters at the well will remind the children of other famous meetings at wells.

Moses now lived a very different life from his life in Egypt. He was no longer a prince, but a shepherd, looking after Jethro's sheep, but the training he got was to fit him still further for leadership. He learnt all the important things that a nomad chief ought to know, such as the care of sheep, the choice of camping-places, how to foretell the weather, and so on. But even more important, in the lonely stretches of the wilderness his anger cooled, and he thought of the simple religion of his people that his mother had taught him in his childhood. He realized how much better the worship of one true God was than all the many gods of Egypt, the priests, and elaborate temples, and he said again in his heart:

"Lord, thou hast been our dwelling-place in all generations;
Before the mountains were brought forth,
Or ever thou hadst formed the earth and the world,
Even from everlasting to everlasting, thou art God."

The Call of Moses: the Burning Bush

What the burning bush was that Moses saw does not really matter. Moses felt that he was in the very presence of God. At certain moments of their lives, people have felt like this, and they have found it so difficult to

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describe afterwards that they have had to fall back on "picture language." In the same way a man may feel so sure of what God meant him to do that he can express it best by saying "God said." It is not necessary to hear God with the bodily ears, nor see Him with the bodily eyes. Who are most likely to hear God's voice? It takes a Moses to discover God in the burning bush:

*"Earth's crammed with heaven,
And every common bush afire with
God;
But only he who sees takes off his
shoes."*

The Response of Moses to God's Message

The children may wonder why Moses hesitated to obey God's command. Remind them of the difficulties that confronted

Moses. He would by this time be almost forgotten and unknown to his own people. They might not heed what he said. To approach the Pharaoh as an unknown shepherd was full of danger and not likely to succeed. He was, too, slow of speech. How God helped him—"I will be with thee," "I will teach thee what to do." Moses was a man of courage. He obeyed God's call to go back to Egypt and help his people, who were quite unable to help themselves because they had lost hope and had no leader.

The Return of Moses: Moses and the Pharaoh

Rameses II was dead and another Pharaoh reigning, not so clever or strong as Rameses. His weakness is shown in his obstinacy.

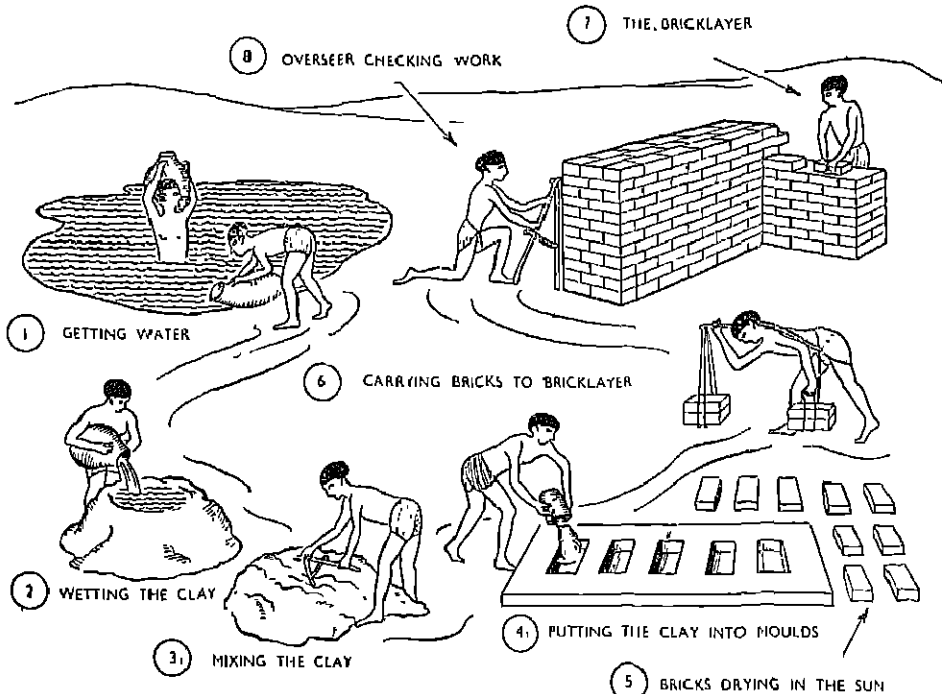


Fig. 13—SLAVES MAKING BRICKS IN EGYPT

Straw to make bricks (Exod. v. 1-19). Straw or stubble was chopped up and mixed with the mud to bind it together and to prevent the bricks from cracking; Fig. 13 shows the Israelites making bricks. Two are getting water from a reservoir to moisten the clay, a third wets the clay while the fourth mixes it with a hoe. Another man is putting the clay into moulds. The bricks are then laid out to bake in the sun. A man can be seen building a wall and the overseer checking his work.

The Plagues

It is better not to spend too long over the plagues, and gruesome details about the plagues. The aim of the lesson is to show how the power of God and the faith of Moses proved stronger than the Pharaoh and his hosts. Later, older children will see more clearly how God overruled and used the forces of Nature in His plan to deliver His people. The story was written years after it happened, and it has been idealized and told in vivid language. A series of disasters did fall upon Egypt at this time. Whenever the suffering was intense, the Pharaoh summoned Moses and said the Hebrews might go, but when the plague was over, the Pharaoh recalled his promise.

One of the plagues was a sandstorm, known as the Hamsin. A wind blows up the sand, so forming a dense cloud. This hangs over one place for two or three days at a time, keeping out the sunlight and making it quite dark. The air is hot and so full of sand that people have to close the shutters and doors. If one goes out, the nose and throat at once become irritated by the fine grit, and it is difficult to breathe. "A darkness that can be felt" is a vivid and

excellent description. The following is a list of nine disasters or plagues (leaving out the tenth), and the month or months when each happened. It may be of use to the teacher if children are curious about the plagues: (1) The water of the Nile discoloured by an unusual amount of rubbish, mud, and decayed vegetable matter brought down. This was flood-time, and for a time the water was undrinkable; June. (2) *Frogs*, September. (3) and (4) *Mosquitoes and flies*, October. (5) and (6) *Murrain* (cattle disease) and disease among men, the middle of October to the end of December. (7) *Hailstorm*, January. (8) *Locusts*, February. (9) *Sandstorm* (Hamsin), March.

The story must be told in broad outlines, and the imperfect idea of God contained in such phrases as "The anger of the Lord was kindled against Moses" (Exod. iv. 14) and "The Lord said . . . I will harden Pharaoh's heart" (Exod. vii. 3) omitted. To older children it can be explained that the Israelites were slowly getting to know God. The God we want children to have in mind is always the God of the New Testament, the God that Jesus came on earth to reveal to us. His teaching completes and makes good as it were all the deficiencies of the Old Testament.

The Great Deliverance: the Passover

No event in all their history was remembered by the Hebrews (Jews) with greater thankfulness than their "coming out" of Egypt and all the strange happenings that made that "Exodus" possible. The tenth and last disaster, whatever it was, convinced both Hebrews and Egyptians that the God of the Hebrews was all-powerful; the

Pharaoh not merely gave permission, but ordered them to be gone.

Let the children picture the Hebrews making ready to go. Standing with staff in hand, loins girded (that is, belt tightened so that the tunic can be pulled up and walking made easier), shoes (sandals) on feet; they eat a last meal in haste, roast lamb, a sauce made of bitter herbs, and unleavened bread; for they could not tarry till the dough should rise, but bound up their kneading-troughs with the bundle of clothes on their shoulders. And the meal was called the Passover because the Angel of God passed over the houses of the Hebrews and saved them from the plague when the houses of the Egyptians were smitten.

A most solemn feast was afterwards kept every year by the Hebrews to help them to remember how, in a wonderful way, they had been delivered from slavery in Egypt. The feast of the Passover is still the greatest feast in the Jewish year, and though they can no longer keep it as they would like to do, the Jews living in this country and in every country keep it as well as they can. It is a wonderful thought that the feast of the Passover, first held about 1,220 years before the birth of Christ, is still held today.

The Jewish Passover and the Christian Easter occur during the same week because Christ was crucified either just before or during the Passover of A.D. 30. Easter falls at different dates each year because it varies with the moon, as the Passover does.

Two other points are perhaps worth stressing:

(1) *The borrowed jewels*—a mistranslation in the Authorized Version. In the original, the Israelites were told to

ask (not borrow) jewels from the Egyptians, who gave (or lent) in abundance to get rid of the Hebrews. The Hebrews had a right to the jewels because they had once been rich and prosperous before the Egyptians made them slaves. After their years of slavery there is no doubt as to their right to the jewels.

(2) It is best to avoid at all costs the primitive O.T. conception of God as first hardening Pharaoh's heart and then punishing him. The New Testament is far more important than the Old. The Old Testament must not be taught at first with the same fullness and authority as the Gospel story. The revelation of God through the teaching and example of Jesus is not only the fulfilment but the *corrective* of much that occurs in the earlier parts of the Bible. Little children may have their budding conception of God gained through the New Testament spoilt by unwise teaching of the Old Testament. They are not old enough or wise enough to understand that the crude elements in the Old Testament have their place because they illustrate stages in the religious education of the Hebrews.

The Exodus (Map 1)

Map 1 will make the story more interesting. The quickest road from Egypt to Canaan was the "Way of the Philistines"; this was the direct military route, past the great frontier fortress of Zilu (Thel), a well-guarded and well-travelled route. It was along this route that Joseph was brought by the merchants. It would have been a dangerous route for the Israelites. The children will be interested in another road across the middle of Sinai, called

the Way of the Wilderness of Shur, this crossed a great desert waste, and was the trade route to Arabia.

When the Israelites left Egypt in the darkness of early dawn, it was from Rameses-Tanis they fled, a city they had built for Rameses II. (Let the children find also Pithom, one of the treasure cities of Rameses II, built by the Israelites.) Leaving Rameses, Moses made them turn *southwards* to Succoth, some thirty-two miles away, and then along "the way of the wilderness by the Reed Sea or Sea of Reeds." This was not, of course, the Red Sea, as was once believed; it was probably a lake to the north of the Gulf of Suez (see Map 1). The writer makes a miracle out of what might have been the natural driving back of fairly shallow water by the wind. Many convenient "natural" coincidences today are hardly less wonderful. Read or tell the story in the words of the Bible as far as possible. End with the song of Moses and Miriam, one of the best examples of Hebrew poetry.

"Sing ye to the Lord,
He hath triumphed gloriously;
The horse and his rider
Hath he thrown into the sea"
(Exod. xv. 21).

In the Wilderness

When the Israelites crossed the Reed Sea or Marsh Sea which formed a barrier between Egyptian soil and the Sinai Wilderness, they were in the wilderness. The first source of water they came to was probably Marah, which was reached after three waterless days in the wilderness. Moses would probably know the way to some extent because it was here he fled when he first left Egypt. The route they fol-

lowed was perhaps the route to the old copper and turquoise mines of Sinai used by the Egyptians. The next oasis was Elim, where were twelve springs and seventy palm trees. The next stages of their journey took them along the Gulf of Suez, and thence inland to the Wilderness of Sin and to Dophkah (Num. xxxiii. 10-12); from Dophkah they went to Mount Sinai, where they spent a year or more. From Sinai the children can follow the journey on the map to Ezion-geber; then northwards to Kadesh-barnea in the Wilderness of Sin. The purpose of the Hebrews was probably to invade Canaan from the south. But the report brought back by the spies so alarmed them, and weakened their courage, that they were forced to live in the area of Kadesh-barnea until the older generation had been replaced by a new.

Moses led the new generation forward again, this time to attack Canaan from the *east*. They circled north to descend into the Arabah and join the King's Highway (see Map 1). But the king of Edom refused permission for them to traverse the highway, and Moses did not want to fight them, as they were the descendants of Esau. The people of Moab also refused permission for the Israelites to go through their land. They were the descendants of Lot. Instead, Moses led the people northwards in the Arabah past the mining centre of Punon and the spring at Obobth; then around Moab and northwards to the neighbourhood of Mount Nebo.

The adventures of the Israelites in the Wilderness are of great interest to children. They are adventures or stories on the lines of *Pilgrim's Progress*, but they show the progress and

development of a people. For the Israelites, when they began their wanderings, were a rabble of freed slaves; gradually they became a nation with a code of laws; the Sabbath was instituted, and they had a tent church. The tribes were bound together more closely into a nation because of their allegiance to one God. The Hebrews never had a great country, never a country larger than Yorkshire and Lancashire, and that only for a short time. They became scattered all over the world, but the religion that bound them into a nation in the wilderness binds them today.

In the wilderness Moses saw that the Israelites were grouped in their separate tribes under tribal leaders, and into clans under chieftains. Then there were the family groups with each father controlling all the members of his family. Thus there was law and order. Small matters were settled by heads of families; disputes between different families were settled either by heads of clans or of tribes, according to their importance. Only matters that concerned all the tribes or were of great importance were brought before Moses. In the wilderness Moses had met his father-in-law Jethro again. They were glad to see each other, and Jethro helped Moses to draw up wise rules and regulations for his people.

Mount Sinai: the Giving of the Commandments

Picture the Israelites encamped high up in a plain among the mountains where they had been perhaps two years. Rising out of the plain was an awe-inspiring mountain-top, Mount Sinai. Fierce storms swept over these heights almost without warning. No wonder

these mountains were called the Mountains of God.

The Ten Commandments need not be learnt by heart by the younger children. Teach them in the light of Christ's commandment, to which they lead. Let them learn this by heart, "A new commandment I give unto you, that ye love one another as I have loved you, that ye also love one another." This commandment shows the further fulfilment of God's purpose. The weakness of the Ten Commandments is that they are a series of "Thou shalt not's." Christ's command is positive, "Love one another" (see Matt. xxii 37-39).

But all rules or codes are necessary guides; the rules, however drawn up for primitive people, are not necessarily suited for children. Tell the children something about the Ten Commandments in the light of the New Testament, or if desired, leave it until the last year.

SOME OF THE COMMANDMENTS AND THEIR CHRISTIAN INTERPRETATION

Our Lord's Summary (Matt. xxii. 34-40):

"Thou shalt have no other gods before me." To believe in the one true God whom Christ has revealed as a God of Love.

"Thou shalt not take the Name of the Lord thy God in vain." To love and honour His word; to be reverent. Cleansing of the Temple (John ii. 13-17).

"Honour thy father and thy mother." To love and be grateful to one's parents. To give thanks to all those who help us; to show love by deeds. Jesus' love of His parents. Jesus' love of all men. Famous men (Ecclus. xlv. 1-15).

"Thou shalt not kill." To hurt nobody in word or in deed; to wish to

help others. David forgives Saul (1 Sam. xxiv). The Good Samaritan (Luke x. 25-37). Jesus forgives Peter (John xxi. 15-22).

"*Thou shalt not steal.*" To be honest and true in all our dealings. The story of Naaman (2 Kings v).

"*Thou shalt not bear false witness.*" To speak the truth and to speak in a kindly way of everyone. Joseph and his brothers (Gen. xxxvii-1).

"*Thou shalt not covet.*" To be content and trustful. Not to be envious. To do one's best and leave the rest to God. Shunammite woman (2 Kings iv. 8-37, viii. 1-6).

The other three Commandments, the second, fourth, and seventh, can be taken in the last year, when the Commandments are revised, or all the Ten Commandments can be left until the third or fourth year.

2nd. "*Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them.*" Thou canst not serve God and Mammon (Luke xvi. 13). With older children one can talk of the folly of believing in God and at the same time believing in charms. Very often people who do not believe in God worship other things. They believe that the stars can tell their future, and in fortune-tellers.

4th. "*Remember that thou keep holy the Sabbath day.*" Older children can be led to understand what it means to keep a day holy, not necessarily by outward show. Wherever one is, not only in church, one can keep a day holy by living in touch with God. Jesus' words to the woman of Samaria

(John iv. 24) will help them to understand. "God is a Spirit, and they that worship him, must worship him in spirit and in truth." Children are interested to know all that Jesus said about keeping the Sabbath. See Mark ii. 23-28, iii. 1-6; Matt. xii. 1-21, Luke vi. 1-11.

7th. "*Thou shalt not commit adultery.*" This Commandment is probably best left out in the Primary School. If taken, it should be taken in the last year of the Junior School. The teacher must use her own judgment and her knowledge of her children to decide which Commandments she is going to stress in the second year. In all cases the Commandments must be put in the positive form. "Be self-controlled and pure; the body is the Temple of the Holy Spirit" (1 Cor. iii. 16). How we can show self-control—keeping one's temper, controlling one's speech and appetite, facing difficulties and dangers, and bearing any discomforts with courage and cheerfulness, not always wanting one's own way. Teach that self-control means courage; it is a grand virtue.

Knowing the value of positive commands as compared with negative, the wise teacher will help the children to draw up some positive commands to help them.

Read to them the story of Daniel and his three friends (Daniel i). Let them tell how they showed self-control.

Let them learn by heart Philippians iv. 8: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these."

The Ark of the Covenant and the Tabernacle (Chart II)

The Israelites wanted something they could see to remind them of God. Moses, inspired by God, thought out the first church. First he bade the people make an ark (a covered chest or box) to hold the stone tablets engraved with the Ten Commandments. The Ark was made of wood overlaid with gold; it was $3\frac{3}{4}$ feet long by $2\frac{1}{2}$ feet wide and $2\frac{1}{4}$ feet high. Around its upper edge was a cornice of gold, that is, a raised ornament of gold; and the pure gold lid, which was called the Mercy Seat, was surmounted by two golden cherubim facing each other, and spreading their wings so that they touched, to guard the Mercy Seat; for the Mercy Seat always represented to the Hebrews the presence of God among them.

The Ark had four rings at the four corners, through which could be slipped the wooden poles by which it was carried on the march. It was regarded as so sacred that none but the High Priest ever looked upon it, and when the Israelites were on the march it was covered from sight by a blue veil.

And Moses bade the people build a great tent or tabernacle and put the Ark in its Holiest Place, that they might have the Commandments where other nations round about would have placed some stone image of a god. It was to prevent the Israelites from again worshipping a golden calf or some idol that Moses ordered the making of the Ark and the building of the Tabernacle.

The people willingly gave their jewels, bracelets, and ear-rings of gold, and "all the women that were wise-hearted did spin with their hands, and

brought that which they had spun, both of blue, and of purple, and of scarlet, and of fine linen."

On Chart II can be seen a picture of the Tabernacle grander than it first appeared in the Wilderness. The sides of the Tabernacle to the south, west, and north were made of boards fastened together with rings through which bails could be slipped so that it might be easily taken down; for the Tabernacle was taken down and carried about whenever the Israelites changed their camp. On the east side, which was the entrance, were five pillars overlaid with gold and bearing hangings of fine linen. The great tent was covered first with curtains of fine twisted linen, blue and purple and scarlet, embroidered with figures of cherubim. Over this, to serve as a protection in stormy weather, were three more sets of curtains, one of goat's hair, one of ramskins, dyed red, and one of badger skins.

Inside the Tabernacle were only (1) the small Holy of Holies, where stood the Ark, and (2) the Outer Holy Place, where stood the altar of incense, the table of shew-bread, and the seven-branched lampstand. These two divisions of the Tabernacle were separated by a curtain of blue, purple, and scarlet, embroidered with cherubim. The Tabernacle stood in a great court. This court was enclosed by a canvas fence $7\frac{1}{2}$ feet high. Only into this court did the people themselves dare to come. In this court in front of the Tabernacle was the bronze altar on which offerings were burnt. Between the altar and the Tabernacle was the laver where the priests washed their hands. Children like to know all about the Tabernacle, the Church of the Wilderness. This knowledge will help them to under-

stand the coming stories; for example, the story of Samuel, and Solomon's Temple.

Inside the Tabernacle, the golden altar of incense was the symbol of prayer. When the priest burnt incense on this altar, and the people saw the smoke ascending, they felt God was listening to them and their prayers were going up to Him. The seven-branched golden lampstand pictured on Chart II is copied from the actual lampstand engraved on the Arch of Titus at Rome. It is often wrongly called a candlestick, but it really held seven richly carved lamps which were lighted every evening and dressed every morning.

The table of shew-bread or show-bread (bread displayed) held twelve loaves of unleavened bread, representing the twelve tribes of Israel. Every Sabbath, new baked loaves were put on the table in two rows of six. The shew-bread was the sign of close communication with God and acknowledgment of God as the very life of Israel.

Into the Outer Holy Place the priests came once every day to renew the oil in the lamps and the incense; but the people themselves drew no nearer the tent than an outer court, where they watched the priests burn offerings on the altar. God still seemed to the people very far away, wrapped in awful majesty, as in the thunders of Sinai. Not till twelve hundred years later was Jesus Christ to teach them to find God very near, speaking to each in the still small voice within his own soul.

The Promised Land; the Death of Moses

Moses was a very old man when at last the Israelites reached the borders of Canaan. He chose Joshua as his

successor, Joshua a brave soldier and the faithful friend of Moses. Moses had done his work. He knew he was leaving his people in safe hands. Before he died he gave them much good advice. The children may like to learn by heart some of the last words of Moses: "If thou shalt seek the Lord thy God, thou shalt find him if thou seek him with all thy heart and with all thy soul." "The eternal God is thy refuge, and underneath are the everlasting arms. Happy art thou, O Israel."

After the solemn and final leave-taking Moses went up into the mountain of Nebo, to the top of Pisgah, and the Lord showed him all the land which He had promised to Abraham, to Isaac, and Jacob. And Moses looked at the Promised Land and saw the plain of the valley of Jericho, and Jericho, the city of palm trees. And there in the mountain Moses, the servant of God, died, and was buried in a valley in the land of Moab. His life work was done.

Many children like to hear some verses of Mrs. C. F. Alexander's poem:

*"By Nebo's lonely mountain,
On this side Jordan's wave,
In a vale in the land of Moab,
There lies a lonely grave;
And no man knows that sepulchre,
And no man saw it e'er;
For the angels of God upturned the sod,
And laid the dead man there."*

The Children of Israel wept for the loss of their first great leader who had brought them out of bondage, given them rules of conduct, made them into a nation, judged them, and taught them to know one God.

(2) JOSHUA; CROSSING THE JORDAN; THE FALL OF JERICHO

Entering Canaan under the leadership of Joshua, the tribes began a long struggle against the peoples already settled there, and against the temptation to worship their idols or Baals. The inhabitants of Canaan were mainly dwellers in walled cities or towns, often built on hills (see Chart III). The children will know why they were built on hills. The Canaanites were the original inhabitants of Canaan, the Phoenicians were Canaanites. The Jebusites were possibly Canaanites who lived in the city of Jebus, another name for Jerusalem. The Amorites were descendants of invaders from the Arabian Desert. There is no need to trouble the children with the various groups encountered by the Israelites. The greater number were, like the Canaanites, Semites from the Arabian Desert who had long been settled in Canaan. The two exceptions were the Hittites from Asia Minor, Mongolian in origin, and the Philistines, the worst enemies of the Israelites, who came from Crete (see HISTORY, Chapter VIII) and had settled on the coast of Canaan long before the Israelites came. They lived in five towns—Gath, Gaza, Ashkelon, Ashdod, Ekron—each ruled by a king (Map 1). To men who all their lives had known only the wilderness, the land which they now approached must have seemed “a land flowing with milk and honey,” though only a small part of it deserves this praise. Point out, and where possible help the children to think out, the differences the Israelites noticed between Canaan and the wilderness.

(1) In the wilderness they had to keep moving about from time to time to find fresh pasture, but in Canaan (later

called Palestine after the Philistines) men were able to settle down and live in one place because there was more water. Although rain falls only in the winter months, it collects underground and emerges as springs or wells (see Chapter III) from which water can generally be obtained all the year round. Because there was more water, it was possible to cultivate the land as well as to keep sheep and cattle. The Israelites therefore found the men of Canaan sowing and harvesting wheat and barley, growing figs, olives, melons, pomegranates, apricots, almonds, and other fruits, as well as beans, onions, leeks, and different kinds of vegetables. The sloping hillsides were carefully built up into little terraces on which grew vines (see Chart IV for winepress and olive trees). The most widely cultivated tree was the olive tree. Olive-oil was used for cooking; the fruit was pickled or laid in salt to be eaten with bread. It was also used for anointing and for lamps and torches. Above all, olive-oil was a valuable food in a land where there was little or no butter. No wonder the Israelites thought it was a land “overflowing with milk and honey” compared with the wilderness. “Milk and honey” is a picturesque Eastern expression for great fertility.

(2) In Canaan the Israelites no longer needed tents. The Canaanites lived in houses built of local stone (see Chart III) or of sun-dried bricks. The country was dotted with these villages, and, here and there, there were towns with high walls like Jericho. When the Israelites conquered Jericho, they, too, began to live in houses.

(3) In the wilderness every man had to be able to provide for his own simple needs, but among the Canaanites some

were farmers, some merchants, some leather-workers, metal-workers, potters (Chart IV), dyers, etc. Besides special work like that of a carpenter, nearly every one had a garden plot for growing vegetables.

(4) But the greatest difference of all lay in religion. In the wilderness, the Israelites with the help of Moses had kept their simple faith in the one true God, but now they were to live among people who worshipped many gods or Baals. These gods they thought of as like themselves, changeful, cruel, delighting in drunken mirth and cruel sacrifices.

The story of Joshua may be told by the teacher in the words of the Bible as far as possible. The children can also read it for themselves in *Some Bible Heroes* (Univ. London Press). There are suggestions for "Things to Do" at the end of each chapter of this book.

It is a good plan to take the story of Joshua in the history lesson. This applies to many Bible stories, and helps to impress on children the interrelation of Scripture and History. In the history lesson, stress the fact that Rahab was a dyer of linen. The Canaanites' manufacture of purple dye was one of the most celebrated industries of ancient times. Good dyes in those days were difficult to obtain, but the Canaanites in Syria discovered the murex shellfish, a native of the Eastern Mediterranean coast, and from it obtained a deep crimson colour which became the most famous dye of the ancient world. When the Greeks became acquainted with the Canaanites, they called them "Phœnicians" and their land "Phœnicia," from the Greek word meaning "purple." Some think the word *Canaan* means

"Land of the Purple," but many think Canaan means "low region" (see HISTORY SECTION, Chapter VI).

"And the walls of the city shall fall down flat." These words may never have been intended to mean that the walls of Jericho were supernaturally overthrown: the phrase may be just a picturesque expression for the completeness of the victory. But recent excavations seem to show that the walls did collapse, possibly through an earthquake, and fall outwards. The wall was on the edge of a slope, and stood on an unsafe foundation of debris. Although the walls were 6 feet thick, this, with the additional weight of the houses on the walls, was a source of danger rather than protection. Perhaps the Israelites who marched round the city were keeping guard while the walls were being undermined at certain places.

Gideon and His Valiant Three Hundred

Remind the children that while Joshua lived and for a short time after his death the Israelites served God. But when they had settled down in Canaan, built houses, planted gardens, and changed from being wandering herdsmen and shepherds to farmers, they began to copy more and more the Canaanite customs. They also did what Joshua warned them again and again not to do, they married the daughters of the Canaanites, the Amorites, and the Hittites, and they began to worship the gods of the people round. They forgot the true God and His standards of right and wrong, they forgot the Ten Commandments. Lower and lower they sank, their vision of God's protecting power darkened and almost lost.

Now they were forced to serve the Moabites, now the Canaanites, now the

Ammonites. They had no leaders until men called Judges rose up to free them. The word "judge" is a little confusing to children. The Judges were leaders who in times of need rallied the Israelites against their foes. They were often half-barbarous chieftains living in barbarous days, but they caught glimpses of the power of the living God. They told the people that their disasters came upon them because they had broken the *Covenant* or agreement with God, and worshipped other gods. They spoke truly when they said that God cannot help people who do not want to be helped, any more than He can forgive people who do not want to be forgiven. Fifteen of these Judges arose at different times in the land to deliver the nation from some pressing danger, and their power generally ended with the crisis which had called them forth.

Among these Judges was Gideon, the farmer's lad, who left the threshing of wheat to drive out hordes of Arabs (Midianites), taking only 300 men and rushing at night on the Arab host, blowing trumpets and brandishing lamps or torches till the foe in wild confusion fell on each other and fled. But the story of Gideon's night attack must be read in the words of the Bible (Judges vii). "*Threshed wheat in the winepress.*" Gideon did this to hide from the Arabs. There could not have been a great amount of wheat. Threshing was usually done on a flat surface in some open place so that the breeze would blow away the chaff. The winepress was a vat or square open trough cut in hard soil or rock. Here the grapes were trodden with the feet to press out the juice which flowed into a lower vat (see Chart IV).

The test Gideon imposed on his men

to choose the most cautious and experienced warriors was a perfectly fair one. The men who drank in the more uncomfortable position, that is standing, were the cautious men. It would be unwise to kneel and thus put oneself in a defenceless position; moreover, cautious men would want to keep their eyes on the bushes opposite in case the enemy should dash out from an ambush.

The children can also read the story for themselves in *Some Bible Heroes* (Univ. London Press). Let them look out for any new facts in this story or for anything left out. It encourages thought if children compare different versions of the same story.

Samson and the Philistines

The Israelites found of all their foes that the Philistines were the hardest to defeat. The Philistines were the children of the old sea-kings of Crete (see HISTORY SECTION). They had been driven from Crete by hordes of wild Greek warriors, and joining with other searovers they had attacked Egypt in the days of Rameses III, but Rameses drove them back from Egypt. So they crossed the sea to the coast plains of Canaan and settled in the five towns already mentioned—Gath, Gaza, Ashkelon, Ashdod, and Ekron. Their warriors wore bronze armour and round head-dresses of feathers; they were skilled workers in metal and made iron knives, swords, and spears. A passage in the Bible (1 Sam. xiii. 19) says that there was no smith found throughout all the land of Israel, and that the Israelites had to seek the Philistines whenever they needed a smith. The Philistines far excelled the Israelites in culture and every art, and gained power over

them which none among the Judges could ever entirely break.

Samson, the strong man of Israel, helped his people against the Philistines. He tore down the gates of Gaza and bore them away on his back. But Samson was betrayed to the lords of the Philistines by Delilah, the woman whom he loved. His eyes were put out, and he was cast into prison at Gaza, and set to grind corn, a woman's work. When the lords of the Philistines made merry and gathered together to offer sacrifice to their god, Dagon, they fetched Samson from the prisonhouse to make sport for them. Ladies in long gay Cretan skirts, and men in gay kilts and feathered head-dress looked from the balcony and laughed at blind Samson, as their fathers had laughed at the bull wrestler vaulting over the bulls long, long ago in Crete. And Samson, asking God to remember him, took hold of the two middle pillars upon which the house stood and on which it was borne up, and pulled the whole building down on himself and all the people therein. Thus he slew more Philistines by his death than he did in his life. But the Children of Israel still remained subject to the Philistines.

Not too much time need be spent over the stories of Samson, but Samson's riddle is worth telling. Only a few of the *very* early proverbs and riddles (dark sayings) have come down to us. One of these is Samson's riddle. It was a difficult riddle for the guests to guess, unless they knew the story of how Samson killed a lion (the eater), and later found a honeycomb in its dried bones (sweetness). Here is the riddle as asked by Samson, and the answer given by his guests in riddle form (to which the correct answer is "Love"):

Riddle:

"Out of the eater came forth meat,
Out of the strong came forth sweetness."

Reply in Riddle form:

"What is sweeter than honey?
What is stronger than a lion?"

Answer: Love.

(Judges xiv. 14 and 18.)

Samuel was the last of the Judges and the connecting link by which the judgeship passed on to kingship. The history of the Judges teaches this lesson in a solemn way—that deserting God sooner or later brought its punishment, but that God in His infinite mercy was ever ready to raise up deliverers when His people came to Him in their trouble. The story of Samuel is taken with that of David in the third year.

RUTH AND NAOMI

This story is one of the most delightful in the Old Testament. It belongs to the days of the Judges, but its picture of simple, peaceful village life is very different from most of the warlike scenes described in the Book of the Judges.

Children like to know the meanings of some of the beautiful proper names in this story: *Bethlehem*, the house of bread; *Elimelech*, God is king; *Naomi*, pleasant; *Mara*, bitter; *Ruth*, a friend, or perhaps a rose; *Orpah*, a hind; *Boaz*, fleetness; *David*, beloved. The children can read the story of Ruth and Naomi for themselves in *Some Bible Heroes* (Univ. London Press).

The value of the story lies in the fact that it hands down "the brave love and unshaken trustfulness" of Ruth, who, though *not of the chosen race*, was privileged to become the ancestress of

David, and so of "great David's greater Son"; and by the adoption of Ruth, a Moabite, into the Church of God, as one of God's people, it anticipates the words of Christ that "many should come from the east and west, and should sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven" (Matt. viii. 11).

Passages for Learning by Heart

(1) The Psalms already given in Chapter II.

(2) Many teachers have found that children enjoy reciting the Song of Triumph when the Israelites finally escaped from the Pharaoh—"the song they sang while Miriam, Aaron's sister, and all the women danced, timbrels in hand." The song is effective for choral speaking; if spoken antiphonally, one group being ready to take up the speech as the other finishes, the majesty and grandeur of the song can be expressed. Sometimes there can be a full chorus of all the children's voices. The individual voice of a child as a rule cannot do justice to this great song. Moreover, taken in parts like this, no child has a great deal to learn by heart:

All: Sing ye to the Lord, for he hath triumphed gloriously.

1st Group: The horse and his rider hath he thrown into the sea.

2nd Group: The Lord is my strength and song, and he is become my salvation.

All: He is our God, and we will exalt him.

3rd Group: Pharaoh's chariots and

his host hath he cast into the sea; his chosen captains are drowned.

4th Group: The depths have covered them; they sank to the bottom as a stone.

All: Who is like unto thee, O Lord, among the gods?

1st Group: Who is like thee, doing wonders?

2nd Group: Thou stretchedst out thy right hand, the earth swallowed them.

3rd Group: Thou in thy mercy hast led forth the people thou hast redeemed.

4th Group: Thou hast guided them in thy strength unto thy holy habitation.

All: The Lord shall reign for ever and ever.

Teachers will think of other ways of grouping the children and sharing out the verses. Much depends on the size of the class.

(3) Certain passages for learning by heart have also been given in the notes on the various lessons.

(4) How Moses was to bless the children of Israel: "The Lord bless thee, and keep thee; the Lord make his face shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee and give thee peace" (Num. vi. 24-26).

A useful book for first and second years' work is *Self Help Lessons in Religious Instruction: Heroes of Faith*, Polkinghorne (U.L.P.). It contains many suggestions for individual work and oral work covering the ground from Abraham to Samuel.

CHAPTER SIX

THIRD YEAR WORK: OLD TESTAMENT

SYLLABUS FOR CHILDREN 9-10

Samuel and Early Kings of the Old Testament

(1) SAMUEL

1 Sam. i. 9-28, ii. iii. 1-12, 15-20. The choosing of King Saul, 1 Sam. ix. x. 14-24.

(2) DAVID

David the Shepherd and Harpist (1 Sam. xvi. 7-13, 15-23). In verse 18 the unknown author of this book is thinking of what *David became*, "a mighty valiant man, and a man of war." The book was written long after the events.

David the Soldier and Outlaw. David and Goliath; the beginning of a great friendship. Saul's jealousy. Death of Saul and his sons, 1 Sam. xxxi (refer to xi). News brought to David, 2 Sam. i.

David the King. His kindness to Jonathan's son. His conquest of Jerusalem. David's sorrow for Absalom.

(3) SOLOMON

Solomon to be king (1 Kings i. 1, 28-40, ii. 1-4). Solomon asks for wisdom (1 Kings iii. 1-14; iv. 29-34). The Building of the Temple (1 Kings v. 1-18; vi. 11-38; vii. 48-51). The Queen of Sheba (1 Kings x. 1-13).

SAMUEL

The story of Samuel begins with a little picture of home life among the

Hebrews. It concerns the family of Elkanah, who was a farmer living high up in the hills of Ramah. Elkanah was a devout worshipper of God. The Tabernacle (see Chart II) was then at Shiloh, where Joshua had first placed it when he entered Canaan. Houses for the priests had been added to it, and it assumed so permanent a character that it is even called "the temple" in 1 Sam. iii. 3. The Temple, of course, was not built until the time of Solomon. Here in the priests' houses lived Eli and his sons, who were priests and looked after the Tabernacle.

Shiloh was on the east side of the highway that goes up from Beth-el to Shechem (Map 2). The Israelites made a point of going there on a pilgrimage from time to time. Elkanah and his family went once a year to offer a sacrifice. Shiloh was about fifteen miles north of Ramah, so it would take quite a little time to get there, riding on donkeys over rough and stony ground.

Around the Tabernacle was a courtyard (see Chart II); here were some little huts that could be used for one or two nights by any who came from a distance. Elkanah and his family generally stayed a night. They looked forward to the yearly sacrifice because it was a kind of holiday or feast day.

The Israelites still kept the ancient

custom of rarely eating their domestic animals except as part of a sacrifice. Elkanah brought with him a sheep and gave it to Eli. Part of it, the fat, was cut out and burnt as an offering to God. The rest was taken to Elkanah's hut, where it was cut up and put into a large pot to stew. When it was cooked, a servant came round with a dish and a fork for a portion for the priests' dinner. The rule was that he put his fork in and took whatever joint came up on it. Eli's sons no longer kept the old traditions, they sent their servant to select the best joints before the meat was cooked. However, there was plenty left for the family to enjoy, and as they very rarely had meat, it was a great treat.

Hannah, Elkanah's wife, had no children, and on her yearly visits she prayed for a son, vowing that if she had one, he should serve the Lord in the Tabernacle all the days of his life. And Hannah had a son and called his name Samuel ("heard of God," God heard Hannah's prayer). When he was old enough, about twelve, she took three bullocks, an ephah of flour (see Chapter III), and a skin of wine and brought him unto the House of the Lord in Shiloh (the Tabernacle) to Eli, the High Priest.

The story of the boy Samuel, and Samuel the Judge who chose the first King of Israel, Saul, and later David, can be read by the children or to the children from *Some Bible Heroes* (Univ. London Press). Chart II will help children to understand some of the things that Samuel did to help Eli. There were seven lamps to be looked after, the altar of incense, and the shewbread. Outside the Tabernacle there was the altar of burnt offerings.

The Choosing of King Saul (Saul means "asked for")

The Philistines were now pressing up the valleys from the coastal plain into the highlands and gradually conquering more and more of the country. The coming of the Philistines led directly to the choice of a king. If Israel meant to be successful against the Philistines, the people must be united and must have one leader whom they all obeyed. A king was necessary to unite the tribes.

Samuel, who was now judge, listened to the people when they demanded a king, and, firmly believing that God was guiding him, found and anointed the first king of Israel, Saul. Saul began well and ended badly. His elevation made him self-willed and self-assertive. He sought to rule absolutely instead of as the servant of God.

DAVID

David was shepherd, musician, soldier, friend, outlaw, statesman, king, sinner, and saint. In the Primary School the children will get to know him as shepherd, musician, soldier, friend, outlaw, and king. The children can read for themselves stories about David in *Some Bible Heroes* (Univ. London Press).

Let the children learn by heart David's song that he sang when he guarded his sheep:

"The Lord is my shepherd; I shall not want.

He maketh me to lie down in green pastures;

He leadeth me beside the still waters,

He restoreth my soul."

Two stories are told in the Bible as to how David first became introduced

to Saul, who made him captain over his men: (1) The first story tells how David was brought to the Court to play on his harp whenever an "evil spirit" was troubling the King. (2) The second story tells how Saul got to know David through his defeat of the Philistine giant Goliath.

Children generally want to know the exact height of Goliath. He was 6 cubits and a span; a cubit was about 18 inches, and a span was half a cubit. Goliath was thus 9 feet 9 inches.

David and Jonathan

The mutual love of David and Jonathan, so disinterested on Jonathan's part, and so nobly repaid on the part of David, has become for all time the type of a generous and enduring friendship. The A classes will enjoy dramatizing the story of this friendship. The following simple play will help them, and through it they will memorize part of one of the grandest poems in the Bible, "David's lament over Saul." It makes it easier for the children to understand their plays or to write plays if they have a Reader or Announcer to tell what the scenes represent and explain anything that happens between the scenes. The A class may act this play for other classes or for the school. The play is also most useful for revision in the fourth year. It might well, in some cases, be left until the fourth year.

A Perfect Friendship

Scene I: KING SAUL'S House.

ANNOUNCER: This scene shows a room in Saul's house. Saul and Abner, the commander-in-chief of his army, are talking together.

(Sounds of people shouting, "Goliath

is slain! Goliath is slain! We are saved from the Philistines!")

SAUL: Listen to the glad shouts of the people! It was a wonderful deed. Abner, who is this lad who has saved us from the Philistines?

ABNER: I do not know, my lord.

SAUL: Find out, then, and come and tell me. My son Jonathan wants to meet him.

ABNER: I will go and fetch him to thee, my lord.

(ABNER goes out and returns with DAVID.)

SAUL: Whose son art thou, my lad?

DAVID: I am the son of thy servant Jesse, the Bethlehemite.

SAUL: Thou art a brave man. Today thou hast done such a great deed that never in all the history of Israel wilt thy name be forgotten.

DAVID: I used but the simple weapons of a shepherd, but God helped me.

SAUL: God strengthened thy arm and made sure thy aim. I owe thee thanks in the name of Israel. Sit, and my servant will bring thee wine.

DAVID: My lord, thou dost honour me.

SAUL: My son Jonathan, who will be king after me, awaits. He has heard of thy wondrous courage. He longs to meet thee.

DAVID: I am eager to meet him. Mine eyes have never yet seen a king's son.

(Enter JONATHAN. He is younger than DAVID. DAVID stands up as JONATHAN rushes towards him, and they clasp hands.)

JONATHAN: I saw thee do it! Thou stoodst boldly before the giant. My heart came up to my mouth, but my eyes saw thy stone strike true. The

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great giant laughed in scorn of us all, but it was his last laugh. He fell like a log.

DAVID: I swung my sling for God and Israel. I could not fail.

JONATHAN: Thy arm is strong. Thy heart is as brave as a lioness guarding her young. Thy face is beautiful as the morning. Take my cloak and robe, my sword also and my bow. Thou art more worthy of them than I am. My heart goes out to thee.

DAVID: And mine to thee. Thou art indeed a prince. Shall we be friends? *(They clasp hands.)*

JONATHAN: Friends indeed! I will be thy true friend as long as I live.

DAVID: And I will be thy friend. *(SAUL approaches and places his hand over their clasped hands.)*

SAUL: David, thou shalt stay with us. Thou shalt go no more to thy father's house. I will make thee captain over my men of war. When I am sad and gloomy, as I often am, thou shalt play me sweet music on thine harp and drive the evil spirit away.

DAVID: I do not deserve all thy kindness. I did but slay the giant as I slew the lion that came after my sheep. But if it please the King, I will dwell in his house and be his servant.

SAUL: It does please me, David, and my son Jonathan.

JONATHAN: Come, David, all I have is thine.

Scene II: SAUL, ABNER, and JONATHAN in a room in SAUL's house. SAUL is seated. ABNER is looking out of the window.

ANNOUNCER: This scene shows a room in Saul's house. Saul, Abner, and Jonathan are talking together. A great victory has just been won over the Philistines.

SAUL: It was a great victory. Thousands of Philistines fell by my hand. *(Sounds of cymbals and singing outside.)* Who is singing?

ABNER *(looking out of window)*: The women, my lord; they dance and sing rejoicing over our victory. Listen.

WOMEN: Saul has slain his thousands. But David his ten-thousands.

SAUL: Do they say that David has slain his ten-thousands and I have slain but thousands? It is false. This David seeks to find favour with the people. He will take my throne from me.

JONATHAN: No, no, Father; David is true. He is as true as truth.

SAUL: Thou art a foolish, trusting boy. This David aims to take your place. He will be king when I am dead.

JONATHAN: No, no, thou art wrong, Father. David . . .

SAUL: Be silent. Abner!

ABNER: Yes, my lord.

SAUL: Do the soldiers like David?

ABNER: They do, my lord. They say he is brave and good.

SAUL *(starting up and pacing up and down)*: I fear him. I fear him. *(Then, turning fiercely to JONATHAN and ABNER, he shouts)* Go forth and slay this would-be king! Strike him down! He shall not take my place nor my son's place. Go, strike, the king protects thee.

JONATHAN: No, no, my Father! Do not sin against an innocent man. He has done thee no harm. He has served thee loyally. He took his life in his hands to save thee from the Philistines. God was with him. I pray thee, Father, do not kill him. He is my true friend and thy friend too.

SAUL *(after a moment's thought)*: Thou art right, my good, generous Jonathan. He shall not die; as the Lord liveth, he shall not die.

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Scene III: JONATHAN and DAVID in the Fields.

ANNOUNCER: Jonathan meets David to warn him of his father's anger against him.

JONATHAN: My father heard the women singing, "Saul has slain his thousands, and David his ten-thousands." He was very angry with thee.

DAVID: Why should he be angry? I serve and honour him. I have slain his enemies. I would give my life for him.

JONATHAN: I know not—but he fears thee. I love and trust thee, David.

DAVID: I had better go no more near him.

JONATHAN: He has sworn to me he will not harm thee. His anger has passed. Come and dine with him to-night. Bring your harp and play soothing airs upon it. He shall do thee no harm. I will answer for him with my life.

DAVID: Thou art a true friend to me, Jonathan. But why should thy father fear me?

JONATHAN: He fears thou wilt take his kingdom from him, but I have told him thou art as true as truth itself. He has sworn not to harm thee. He loves thee, David. It was but a moment's madness that made him speak against thee.

DAVID: I will come—but if I still anger him I will go no more to his table. I would not take his kingdom from him. I am true to thy house, and thou art dear to me.

JONATHAN: And thou to me, David. My father shall do thee no harm.

Scene IV: JONATHAN and DAVID in the Fields.

ANNOUNCER: David went to dine with the King and played his harp to soothe

him. But the evil spirit was upon Saul, and as David played he sought to kill him with his spear. But David slipped away out of his presence, and his spear smote the wall. This scene is out of doors behind a rock where David and Jonathan are discussing what to do.

DAVID: What have I done? What is my guilt? Why should the King wish to put me to death?

JONATHAN: I know not. But thou shalt not die, David. My father tells me all his plans. He hides nothing from me. I will warn thee.

DAVID: Thy father knows that thou lovest me. He will not tell thee of his plans against me lest he grieve thee. But just as surely as the Lord lives there is but a step between me and death.

JONATHAN (*throwing his arms around David*): Whatsoever thou wishest I will do.

DAVID: No one can hear us here. Listen. Tomorrow is the new moon, and I am expected to sit at the table with the King. But let me hide until the third day at evening. If your father misses me, say "David begged permission to go to Bethlehem to his family as they offer their yearly sacrifice." If the King says "It is well," I shall have nothing to fear; but if he becomes angry at my name, then we shall know that he is plotting against me. I must flee and never return to thy father's house. Be good to me, Jonathan. My life is in thy hands. If I must die, slay me thyself. I never want to take thy place.

JONATHAN: I love thee, David. Thou shalt not die. Thou art more fit to be king than I am. I will surely tell thee if my father is still angry and plots against thee.

RELIGIOUS INSTRUCTION

DAVID: But how canst thou bring me word? The King may have thee watched. He knows thou lovest me.

JONATHAN: See no one listens (*they look round*). I have a plan to warn thee. On the third day thou must come to this place and hide behind this pile of stones. I will shoot arrows in this field as though I shot at a mark. I will send a lad saying, "Go find them!" If I say to the lad, "See! the arrows are on this side of thee. Pick them up!" thou wilt know all is well and thou canst come to me. But if I say to the boy, "The arrows are beyond thee," then thou must go—but let us remain friends. Be kind to me, David, and if I die—for I fear the wrath of my father—be kind to my brothers and children.

DAVID: Beyond question or shadow of doubt, I am a true friend to thee and thy house for ever. (*They clasp hands*.)

JONATHAN: God be with thee (*they part*).

Scene V: In SAUL's House.

ANNOUNCER: This scene shows Saul, Jonathan, and Abner dining at the King's table.

SAUL: Where is David? Why has he not come to his meals either yesterday or today?

JONATHAN: David begged permission of me to go to Bethlehem, to his family, for the annual sacrifice.

SAUL (*in an angry tone*): He thinks to escape me. Do I not know that thou art friends with this David to thine own undoing? As long as he lives, thou shalt not be king after me. Now send for him, for he is doomed to die.

JONATHAN: No, no, my Father; why shouldst thou put him to death? What has he done?

SAUL: You hide him from me—but

he shall die. Go fetch him, Abner. Hast thou, too, turned traitor like my son here? (*Abner goes out*.)

JONATHAN: Think, Father; once thou loved David. Do not do this terrible thing.

SAUL: Leave me, perverse boy, I will have my way. (*He raises his spear as if to strike JONATHAN, who leaves the room*.)

Scene VI: In the Fields.

ANNOUNCER: This scene shows Jonathan with a lad shooting arrows in a field to warn David.

JONATHAN: Run now! Find me the arrows quick which I shoot. (*The lad runs after the arrows*.) Is not that arrow beyond thee? Hurry, do not stop, carry them to my dwelling. I will shoot no more today (*lad hurries away*). DAVID comes out of his hiding-place).

JONATHAN: Go now, and fear not! Thou shalt be king over Israel, and I will be second to thee. The hand of my father, Saul, shall not find thee.

DAVID: I will be true to thee, Jonathan, and thy children for ever.

JONATHAN: And I, to thee. Hurry from my father's wrath. God guard thee and watch between thee and me for ever. (*They embrace and go off in different directions*.)

Scene VII: DAVID's Camp. DAVID and his men hear the news of SAUL's defeat by the Philistines.

ANNOUNCER: For many years David lived as an outlaw, hiding in caves with his companions. He was never safe from Saul, who often turned aside from fighting the Philistines to hunt for him. At last the Philistines won a great victory over Saul, who fought bravely on amidst the last remnants of his army, seeing his noble sons fall dead around until only

surrender or death remained. This scene shows how David heard of the death of Saul and Jonathan. He is in his camp with his men around when a runner approaches and kneels before him.

DAVID: Whence do you come?

RUNNER: From the camp of Israel have I escaped, the camp of King Saul.

DAVID: How went the battle? I pray thee, tell me.

RUNNER: The soldiers fled from the battle, and many are fallen dead; Saul and Jonathan his son are dead also. (*Exclamations of surprise and pity.*)

DAVID: How do you know that Saul and Jonathan are dead?

RUNNER: I happened to be on Mount Gilboa just as Saul was leaning on his spear; the chariots and horsemen of the enemy were in pursuit of him. When he looked behind him he saw me and called to me. And I answered, "Here am I." And he said to me, "Who art thou?" And I answered, "I am an Amalekite." And he said to me, "Stand, I pray, before me and slay me, for anguish has come upon me." So I stood before him and slew him, because I was sure that he could not live after he had fallen. And I took the crown that was upon his head and the armlet that was upon his arm and have brought them here unto my lord.

DAVID: Were you not afraid to put forth your hand against God's anointed? (*He turns to his men.*) Seize this man. Weep, O Judah! Grieve, O Israel! The beauty of Israel is slain upon thy high places:

How are the mighty fallen!
Ye mountains of Gilboa, let there be no dew, neither let there be rain upon thee,
For there the shield of the mighty was cast away,

The shield of Saul as though he had not been anointed with oil.

Saul and Jonathan were lovely and pleasant in their lives,
And in their death they were not divided:

They were swifter than eagles,
They were stronger than lions,
How are the mighty fallen in the midst of the battle!

O Jonathan, thou wast slain in thine high places.

I am distressed for thee, my brother Jonathan:

Very pleasant hast thou been unto me:
Thy love to me was wonderful,
Passing the love of women,
How are the mighty fallen,
And the weapons of war perished!

Scene VIII: The Home of JONATHAN.

ANNOUNCER: This scene shows the garden of Jonathan's house where his little son of five years old is playing. His nurse is spinning (or weaving) and humming an old tune. Some soldiers approach. One hurries forward with a message.

MESSENGER: I bring tidings of the battle.

NURSE: Not evil tidings, I pray. Speak quickly.

MESSENGER: The King is slain in battle.

NURSE (*hurriedly picking up the child*): The King! The King slain in battle? What of my master?

MESSENGER: Jonathan his son is dead too. He fell fighting bravely. And all the hosts of Israel are driven like chaff before the wind. (*The nurse, clasping the child, turns to flee.*)

NURSE: Let us flee! Let us flee to the hills! The Philistines are upon us. I must save the King's son. (*She runs;*

in her haste she stumbles, drops the child and falls on him.) He is hurt! He is hurt. What have I done! *(She kneels to examine him. Soldiers kneel to look at the child.)*

SOLDIER: He is hurt. He cannot stand. I will carry him. Come to the hills. Jonathan's servant Ziba lives there. He will hide and protect this child.

NURSE: Woe is me. What troubles have befallen us!

SOLDIERS: Come—to the hills! to the hills!

Scene IX: DAVID's House in Jerusalem.

ANNOUNCER: After Saul's death, David went back to the southern district of Judah, where his own people lived, and they made him King of Judah. Later he united all Israel and Judah under him and defeated the Philistines. He conquered Jerusalem, that had belonged to the Jebusites before even the days of Joshua, and made it his capital. This scene shows David in his house in Jerusalem talking to his servant Joab.

DAVID: Is there no one left of Saul's house to whom I may show kindness for Jonathan's sake? My heart was bound up in him. We swore eternal friendship.

JOAB: There is one, Ziba, a servant of the house of Saul; he may be able to tell thee, my lord.

DAVID: Send now for this Ziba and have him brought before me. I will speak to him at once.

JOAB *(to servant)*: Run, fetch hither Ziba. Thou knowest where he lives. Hasten. *(Servant hurries out. DAVID paces up and down while he waits. Enter servant with Ziba.)*

DAVID: Art thou Ziba, servant of the house of Saul?

ZIBA: I am, my lord, and thy servant too.

DAVID: Is there not yet any of the house of Saul, that I may show the kindness of God unto him?

ZIBA: All Saul's sons are dead, but Jonathan hath yet a son who is a cripple. Few know of him except I, his faithful servant.

DAVID: Poor lad! How came he a cripple?

ZIBA: When the news came of the King's death, my lord, all the people were frightened. The child's nurse took him up to escape, but she stumbled and he fell from her.

DAVID: What is his name?

ZIBA: His name is Mephibosheth.

DAVID: Go, Ziba, to his home and fetch him to me. I would I had known of him sooner.

ZIBA: We thought it best to keep him hidden until the day should come, as it has come, when the Philistines were defeated.

DAVID: Go, Ziba, hasten, bring him to me. *(ZIBA goes out.)* Joab, why was I not told of this son of Jonathan?

JOAB: Who was there to tell you, my lord? We were all busy fighting, and thou hadst to defeat the Philistines. But for thy efforts we were all lost. We knew naught of this crippled boy. A cripple is not much use. Who would trouble about him?

DAVID: I would. He is Jonathan's son, and I am true to Jonathan and his house for ever. Here he comes. *(Enter ZIBA, MEPHIBOSHETH, and servants.)*

DAVID: Mephibosheth!

MEPHIBOSHETH *(kneeling with his face to the floor)*: Behold thy servant.

DAVID *(raising him up)*: Fear not; I loved thy father, and I will surely love thee for his sake. Thou shalt have all

the land that Saul had, and thou shalt sit at my table as one of my children.

MEPHIBOSHETH (*bowing*): Who art thou that thou shouldst look upon me with such favour?

DAVID: Thou art the son of my friend Jonathan. Ziba!

ZIBA (*bowing*): My lord calleth?

DAVID: All that belonged to Saul, and to his house, have I given to Mephibosheth. Thou and thy sons and servants shall till the land for him and bring him the fruits that his household may eat. But Mephibosheth shall always dine at my table as one of the King's sons.

ZIBA: All that my lord, the King, says shall be done. I am glad to serve thee.

MEPHIBOSHETH: Thou art a loving and loyal friend. I thank thee in the name of my father.

David's Conquest of Jerusalem

The children can read the interesting story for themselves in *Some Bible Heroes* (Univ. London Press). *Jerusalem* (meaning "founded in peace") had never been conquered. When David became king the Jebusites were still living peacefully in this old mountain fortress. David, as King of Judah and Israel (he ruled the land from Beersheba to Dan), decided to make Jerusalem his capital city. The city was captured by the cleverness of Joab, and there was little or no fighting. The Jebusites threw in their lot with David, and they were pleased when David made their city his capital. This helped to pacify them. The comparatively peaceful conquest of Jerusalem showed that it was indeed a city founded in peace. The capture of Jerusalem gave the Ark its first really permanent home. David had it brought

to his city with singing and with dancing, with sound of the cornet, and with trumpets, and with cymbals, and with harps. The Ark was set in the middle of the tent or tabernacle that David had pitched for it. The children will learn Psalm xxiv in connection with the story of the bringing of the Ark to Jerusalem. They can imagine they are taking part in the procession and chant the psalm. (see Chapter II). David made many sweet psalms to chant before the Lord. He is said to have been the first to use music and poetry as part of the daily ritual at the "Temple" service. Although David wrote several of the earlier psalms, he did not write them all. When we speak of the "Psalms of David" we are using a popular or general form of expression; we do not mean that they were literally *all* written by David.

The children will learn about David's friendship with Hiram, King of Tyre, in the history lessons (see HISTORY SECTION).

SOLOMON

The time of Solomon was the period when the Israelites were most prosperous. Their land had reached its greatest extent; for the only time in history they had a navy, travellers came from far and near to behold the wonders of Solomon's court, foreign kings were glad to be friends with him, and his reign saw the building of the first great Temple to God. But all this was possible through the work of David. He had defeated the Philistines and founded a united kingdom, he had left behind a strong ally in Hiram, King of Tyre, who extended his friendship to Solomon. Egypt, still not strong enough to conquer other lands, was willing to

make a treaty with Solomon, who married the Pharaoh's daughter. Owing to the peaceful state of the country, trade increased by leaps and bounds.

With the help of Hiram, Solomon built a navy of merchant ships which sailed from his only port, Ezion Geber, on the Red Sea (Map 1). His ships sailed south to Arabia, and perhaps even India, in search of precious stones, ivory, pearls, apes, peacocks, and other luxuries. These boats were generally known as "ships of Taishish," which was the old name of Spain. The name "ships of Taishish" at that time described the kind and size of a boat no matter from what port she sailed. Solomon's ships never went to Spain. All this fits in well with the history syllabus (see HISTORY SECTION, Chapter VI). Read to the children the description of the merchandize of Tyre in the 27th chapter of Ezekiel.

The story of the Queen of Sheba's visit to Solomon's court was extremely popular among the Israelites. Once the Hebrews had been an *unimportant* little nation fighting for their existence, and now the ruler of a wealthy and far-distant country came to see for herself the magnificent buildings of the Hebrew king. Sheba (or Saba) was a great trading empire in south-west Arabia.

The Building of the Temple (Chart V)

Although the Tabernacle that contained the Ark (the earliest sanctuary or Holy Place) was often called the Temple, the first real Temple was built by King Solomon, and the word Temple generally means this temple. David had longed to build a proper House for God, a Temple, but this task, by God's will, was left to Solomon. The first Temple was one of several buildings enclosed

in a great court with a surrounding wall. Within the court were the palaces of the King, the house of the Queen (a princess of Egypt), an audience chamber and magnificent throne, buildings for officials, servants, and slaves, and pillared courts. An inner court at the north end of the whole enclosure was the court of the Temple. There is a detailed description of these buildings in 1 Kings vi, vii.

From Hiram, King of Tyre, Solomon got cedar and fir wood, craftsmen, workers in wood and stone, gold- and silversmiths, and workers in the heavier metals, iron and bronze. For "brass" and "brazen" in the Old Testament remember to read "bronze" in every case. Bronze, a mixture of copper and tin, had been in use for thousands of years (see HISTORY SECTION), but brass, a mixture of zinc and copper, is a comparatively modern invention.

Chart V shows a picture of Solomon's Temple—the Holy House or Sanctuary. Around it were great courts for the priests and worshippers. The Temple, like the old Tabernacle, was divided into two parts—the small Holy of Holies (30 by 30 feet) and the outer Holy Place (60 by 30 feet). In the Holy of Holies stood the Ark of the Covenant, guarded now not only by the cherubim on the lid but by two standing golden cherubim who touched wings above the Ark. As in the Tabernacle, the Holy of Holies was shut off from the Holy Place by a curtain embroidered in blue and purple and scarlet. Before these curtains stood the altar of incense and the table of shewbread; but there was now a five-branched golden lampstand each side of the room. The doors and walls of the Temple were carved with figures of cherubim, palm trees, and open

flowers, and were overlaid with gold. Against three sides of the Temple were built rows of chambers for priests, rising in three tiers half-way up the height of the Temple (see Chart V) and entered by winding stairs from within. Above the chambers were the "windows of narrow lights."

Before the building was a porch supported by two huge bronze pillars. Notice the Temple is decorated with Egyptian and Assyrian designs—Egyptian lotus lilies and Assyrian four-winged cherubim and rosettes. The Phœnicians who built the Temple for King Solomon had no original art of their own, but cleverly copied and combined Egyptian and Assyrian models (see History Charts for Egyptian and Assyrian patterns). The Temple is described in 1 Kings vi and vii, and 2 Chron. iii and iv. When finished, the Temple was opened with a great service. The prayer of dedication attributed to Solomon stirs us today with its grand simplicity (2 Chron. vi. 12-42). The Bible story tells that the building of the Temple took 7½ years. It stood for 350 years. In 586 B.C. Jerusalem was conquered by Nebuchadnezzar, King of Babylon. Nebuchadnezzar took all the treasures from the Temple and burned it, with the city, to the ground.

Passages for Learning by Heart

(1) The Psalms as suggested and arranged in Chapter II.

(2) The extracts and quotations given in the above notes.

(3) If time, (a) verses from Psalm lxxv, David's song of praise to God for the rain that softens the furrows, the growing corn, the tender grass springing up shining wet after the shower, the happy sheep. The whole would seemed to him to sing for joy of God, its Creator. "Thou visitest the earth, and waterest it; thou waterest the ploughed fields; thou makest them soft with showers; thou blessest the springing thereof. Thou crownest the year with thy goodness . . . The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing" (Psalm lxxv. 9-13).

(b) Solomon's prayer (1 Kings iii. 7-9): "And now, O Lord my God, thou hast made thy servant king instead of David my father; and I am but a little child: I know not how to go out or come in. And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude. Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad; for who is able to judge this thy so great a people?"

CHAPTER SEVEN

FOURTH YEAR WORK: OLD TESTAMENT

SYLLABUS FOR CHILDREN 10 TO 11

Dramatic Incidents from the Lives of the Prophets

I. PROPHETS IN ISRAEL

Division of the kingdom (1 Kings xii. 1-24).

Elijah: Fed by the ravens (1 Kings xvii. 1-7); the widow's cruse, healing the woman's son (1 Kings xvii. 8-16, 17-24); the contest on Mount Carmel (1 Kings xviii. 1-39); under the juniper tree, "the still small voice" (1 Kings xix. 1-8, 9-18); the mantle of Elijah (1 Kings xix. 19-21); Naboth's vineyard (1 Kings xxi).

Elisha: The chariot of fire (2 Kings ii. 1-15); the captive maid (2 Kings v).

Amos: His message to the people of Bethel and Samaria (Amos i. 1; v. 8-15, 21-24; vii. 14-15; viii. 4-6).

Isaiah: Isaiah, Hezekiah, and Sennacherib (Isa. xxxvi, xxxvii); the Northern Kingdom falls (2 Kings xvii).

Jeremiah: the Potter's House (Jer. xviii. 1-10); Jeremiah in prison (Jer. xxxvii. 4-21); the Black Slave, the siege of Jerusalem (Jer. xxxviii, xxxix).

II. EXILE IN BABYLON

Jerusalem taken (2 Kings xxv. 1-4, 8-10; the Captivity (Psalm cxxxvii; Jer. xxix. 1-4).

Daniel: the Golden Image (Dan. iii.

1-19); saved from the fiery furnace (Dan. iii. 20-30); Nebuchadnezzar's dream (Dan. iv); the writing on the wall (Dan. v); in the lion's den (Dan. vi); Cyrus permits the Return (2 Chron. xxxvi. 22-23).

III. THE RETURN

The "unknown prophet" calls for the Return (Isa. xl); rebuilding the Temple (Haggai i, ii. 1-8; Ezra i, iii); Nehemiah returns to rebuild the walls (Neh. i, ii, iii, iv); reading the Law (Neh. viii).

NOTES ON THE ABOVE SYLLABUS

Division of Solomon's Kingdom

When Solomon died, his kingdom was broken up. Edom regained its independence, so the Hebrews lost their only port, Ezion Geber (see Map 1). Syria recovered its capital, Damascus, and adjoining land. Then the Israelites themselves became divided. The Ten Tribes to the North of Jerusalem chose a king for themselves, Jeroboam I. Two tribes, David's own tribe, Judah, and some of the Benjamites, remained loyal to Solomon's son Rehoboam. Rehoboam's tiny kingdom was known as "Judah," and the name "Israel" was applied in a narrower sense to the Northern Kingdom, though sometimes it was used to include both kingdoms (Map 2).

The separation is easily understood. Judah had never really been at one with the rest of Israel from the very first. For centuries they had been cut off from the northern Ten Tribes by the Jebusites of Jerusalem. Although David had conquered Jerusalem and united all the Twelve Tribes of Israel, there had not been sufficient time for the people to grow accustomed to their union under one king. Judah had developed along its own lines. Its people were mostly small peasant farmers and shepherds, living in a rugged mountainous district, knowing little of city life, and taking little notice of events outside their own village. Rehoboam, moreover, was not a wise king. He would not listen to the grievances of Israel, and answered them foolishly. Israel complained of the taxes and forced labour under which they had suffered in King Solomon's days.

The reign of Jeroboam I of Israel is important from the religious point of view. Now that the Ark was in Jerusalem and Jerusalem belonged to the Kingdom of Judah, Jeroboam felt that he must have some sacred objects to take its place, in order to keep his people from wanting to go to Jerusalem. So Jeroboam chose two "holy places" in "Israel": Dan in the extreme north, and Bethel in the south (Map 2). Bethel was one of the oldest shrines in the country. The word means "House of God"; Jacob was its founder, for here he had his dream. At both these sanctuaries Jeroboam set up a golden metal bull meant to represent God. The bull was a common way of representing a god in those days, since it was a symbol of strength and power. The images were probably called "calves" slightly because of their small size, by those who hated this form of worship.

The capital of the new kingdom of Israel was first Shechem, then Tizah, and finally Samaria in the time of Ahab and his father. From this short account of the Kingdom of Israel the children will understand why most of the prophets preached there.

PROPHETS

Explain to the children the meaning of the word "prophet." A prophet is a man who has a definite message to deliver. Hebrew "*prophesy*" is always the utterance of one who speaks not for himself but on behalf of God; and a "*prophet*" is the man who speaks for God. Impress upon the children that a prophet does not mean one who forecasts the future; if prediction occurs in the message, it is incidental and generally concerns the *immediate* future.

In connection with their history (Chapter IX, HISTORY SECTION), children will like to know that *prophet* is a Greek word, from the Greek *pro*, for, and *phetes*, speaker, from *phemi*, speak.

Elijah and King Ahab of Israel (Chart IV)

Ahab married Jezebel, the daughter of the King of Tyre. She worshipped the Baal of Tyre (first regarded as a sun-god, and later as a sea-god as well). The temple of this Baal had many priests and was often the scene of cruel ceremonies. Human sacrifices, especially children, took place there whenever any danger threatened the inhabitants of Tyre. When Jezebel became Queen of Israel, Ahab allowed her to bring some priests from her country, and he built a temple to the Baal of Tyre at Samaria. Ahab, by introducing a foreign god, was doing a worse thing than allowing the worship of the gilded bulls. These

bulls were at least Israelitish gods, and in many cases they were thought to represent God Himself.

One man could not stand idly by and see his fellow countrymen forsaking their own religion and drifting into idolatry. This man was Elijah, one of the bravest men in the Old Testament. Elijah sternly demanded that king and people must choose whom they would serve—God or the Baal of Tyre, for they could not serve both. But for the work of Elijah, the pure and noble character of Israel's religion might have been lost.

Elijah fed by the Ravens

Some critics have thought to remove the miracle by reading "the Arabs," but this clearly spoils the thought of the old writer. He *rightly* felt no difficulty in thinking that God could thus provide for His servant. The story should not be spoilt by introducing the word "Arabs" for "ravens."

Elijah on Mount Carmel

Carmel was a range of hills (see Map 2). Probably the site was chosen because there may well have been a Baal-altar there, as well as one to God. "The fire of the Lord fell"; this means the lightning.

The Flight of Elijah to the Wilderness

The reaction following the strain of the great contest on Mount Carmel is very natural and is well portrayed throughout the story. As far as possible, help the children to understand the great lesson learnt by Elijah, a lesson for us all. Not in one day, nor by a great display of force, are spiritual victories won. So was Elijah taught in the wilderness, when he found God not in the wind, not in the earthquake, not in the fire, but in the still small voice that

spoke to his heart, and that was the voice of God. Verses 11 and 12 of 1 Kings xix give the finest account of a divine manifestation that there is in the Old Testament.

The "juniper" mentioned in this story is a desert shrub growing about Sinai and the Jordan valley. It is not a juniper, but a broom, which grows to a height of 10 feet. The plant still affords a shelter to the traveller in the desert.

Naboth's Vineyard

This is an important story. "By their fruits ye shall know them." Ahab's conduct was the result of Baal worship. The prophets tried to teach that it was not enough to worship God and offer sacrifices, but as God was a *righteous* God, they must please Him by righteous acts. Through the teaching of the prophets, which was becoming more like the teaching of Christ, the worship of the people was uplifted and purified as slowly it became known to them that worship and sacrifice were in no way pleasing and acceptable to God unless they were the expression of the heart's desire to do His *righteous* will. The association of religious rites with good behaviour was a difficult lesson for the Hebrews to learn. All around the people worshipped Baals or local gods, who they thought gave them good harvests if they offered sacrifices, and held drunken festivals in their honour. They never thought of any of their gods as a spirit of goodness, and so had no ideal to guide them. The children can read for themselves the story of "Elijah, the Champion of God" in *Some Bible Heroes* (Univ. London Press). This chapter also tells how Solomon's kingdom was divided.

Elisha

The story of Elisha and the captive maid makes an instant appeal to the children. The story of the greed of Gehazi and the deception to which it led him is a very human story, and the moral so obvious that it needs no words.

Amos

Under Jeroboam II (781-740 B.C.) the kingdom of Israel prospered. He defeated Syria, Israel's chief enemy, and took Damascus, her capital city. Jeroboam was a grand king. His lords and ladies had splendid houses of fine hewn stone panelled in richest ivory—both summer-houses and winter-houses. They feasted, drank, and sang, while the poor starved or were sold as slaves.

But all unnoticed an enemy was drawing near—Assyria. Assyria was attacking Syria. Syria was weakened by the attack of Jeroboam. When once Assyria had conquered Syria, there was no barrier to stop Assyria attacking Israel. But Israel, puffed up with pride, had no fear. Men said that they were true to God because they sent many offerings to the altars of Bethel, Gilgal, and Dan; the golden "calves" set up by Jeroboam I and meant by him as simple signs of God, representing His strength and power, had grown to be gods themselves in the eyes of the foolish people. They believed if only they sent enough offerings to the altars, God would prosper them and help them to defeat their enemies. So they went on feasting and oppressing the poor.

It was at this time that Amos, the herdsman, lived in the little town of Tekoa in the wilderness of Judah, where he tended his sheep and his fig trees. In the Bible, his trees are called "sycamores"; but this "sycamore" is a kind

of fig tree quite different from the British sycamore (see Chart IV).

When Amos went to market he heard news about Israel—about the war with Syria, the foolish behaviour of the rich, and the wrongs of the poor. He saw, too, the danger that threatened from Assyria. Amos in his writings (he was the first prophet to write down his words) tells us very simply how God called him, "And the Lord took me from following the flock, and the Lord said unto me, Go, prophesy unto my people Israel."

So this unknown shepherd, no member of the Guild or School of Prophets that had long been established in Bethel, went to preach in Israel. He went to face nobles and princes, priests and trained prophets at the king's own splendid shrine at Bethel, chief seat of the golden "calf." He preached against the rich who oppressed the poor, the shopkeepers who cheated their customers, the judges who accepted bribes, and all the foolish people who believed that they could please God by sacrifices offered to the splendid shrines. He warned them that Israel was in great danger from Assyria, and that God was not the God of Israel alone. "Israel thinketh she hath security because the Lord is her God. But the Lord is not her God alone. He brought her out of Egypt; but likewise it was he who brought the Philistines from Crete, and who governs all the peoples. He maketh no difference between the Children of Israel and the black men of Ethiopia who dwell in the ends of the earth. All are responsible unto God for leading *lives of goodness*; and Judah and Israel he holdeth responsible above all nations of earth because to them he hath spoken more often and revealed more

of His real nature. Therefore, since they break His laws, their punishment will be greater. "Ye think God is your God alone. He is God of all the earth. Lo, he that formeth the mountains and createth the wind and declareth unto man what is his thought, that is the Lord God of Hosts. Seek good and not evil that ye may live. So the Lord shall be with you!"

No one liked what Amos said, the priests, the king, princes, rich folk, and indeed most of the people. When he declared that in the day of battle they would be defeated by Assyria and all led away as captives, they cried out "treason," and the high priest and King Jeroboam turned Amos out of Israel. Amos was a prophet who only preached once at Bethel and at Samaria. But although he was silenced, he returned to Tekoa and wrote down what he preached.

Elijah had proved that God was the one and only God, the God of Israel. Amos added that God was God of all the earth, of all people, a God who demanded, not sacrifices, but that men should live good lives. The following verse might be learnt by heart by the children: "Seek him that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night; that calleth for the waters of the sea, and poureth them out upon the face of the earth: the Lord is his name" (Amos v. 8).

The story of Amos, the herdsman and prophet of the kingdom of Israel, is simply told in *Some Bible Heroes* (Univ. London Press). This story is useful to read to children, as it stresses some of the points one wants them to remember, or better still encourages the chil-

dren to read it for themselves, with help if necessary. Test to see if they have grasped the important points. Let the children write down what they think would please Amos if he were to visit their village or town today; and what would distress him. Very interesting and thoughtful answers are often given to these questions.

The End of the Kingdom of Israel

The words of Amos came true. The people suffered for their folly and sins. The Assyrians conquered Syria; then they attacked Israel. Saigon, King of Assyria, captured Samaria, and the kingdom of Israel came to an end (722 B.C.). Most of the people were taken away as captives to Assyria and passed out of history. Their religion was not strong enough to keep them together as one people. The Northern Kingdom became known as Samaria, from its capital Samaria.

The Kingdom of Judah (Map 2)

The kingdom of Judah lasted longer than the kingdom of Israel, partly because she was farther away from the main trade route which had become the route of the invaders. Unless Judah deliberately made trouble, she was fairly safe. No great power would waste time in conquering a country which they regarded as both unimportant and unattractive.

Isaiah was the greatest prophet of the kingdom of Judah. Unlike Amos, he belonged to the upper class. He was well educated and had a wonderful command of language, and a knowledge of facts outside his own neighbourhood. The beautiful passages in his writings show his power of expression. Many modern critics hold that *Isaiah* cannot

have written the last twenty-seven chapters of the book, and that these chapters are the work of a later prophet, perhaps also named Isaiah; he is often spoken of as the "Unknown Prophet" and "Unknown Comforter." There is probably no need to mention this to Junior children.

The description of Isaiah's call to be a prophet is one of the many fine and uplifting passages in the Old Testament. Part of it has been taken over into Christian worship; it appears in the Te Deum and in the Communion Service.

Although Isaiah began to preach in the last year of King Uzziah, and continued to do so during the reigns of Jotham and Ahaz, it was not until Hezekiah came to the throne (715-686 B.C.) that he was able to gain much hearing.

A very useful account of the life and teaching of Isaiah will be found in *Some Bible Heroes* (Univ. London Press). It deals with (a) Isaiah's early life, and gives a picture of Jerusalem and life in Jerusalem in those days; (b) Isaiah's advice to King Hezekiah, and Sennacherib's attack on Jerusalem and its failure. In their history lessons the children will learn about Sennacherib (see Chapter V, History).

Had Hezekiah followed the wise advice of Isaiah, a true statesman, he could have avoided war with Assyria. Isaiah's advice was: Assyria was too powerful for any small state to plot against; let Judah remain neutral, and as long as she took no part in any of the plots and alliances against Assyria she would be left in peace, and her people would be free to worship God. But Hezekiah did not always follow Isaiah's advice, hence the attacks of Sennacherib.

The children will be interested to know that Sennacherib had the account of his first campaign against Judah written on a baked clay cylinder that is now in the British Museum. Sennacherib tells how after defeating the Egyptians and the armies, he took forty-six of Hezekiah's fortresses and blockaded Jerusalem; when Hezekiah submitted, he paid a tribute of 30 talents of gold and 800 of silver, and sent it after Sennacherib to Assyria. The story in Kings agrees with the writing on Sennacherib's cylinder.

The children will like to look at the pictures of Assyria on the History Charts, and see how the Assyrians wrote. One must not, however, make the Scripture lesson a history lesson, but rather stress the lessons Isaiah taught.

Isaiah's Teaching (including the teaching of the Second Isaiah or Unknown Prophet)

The people of long ago thought that their gods were cruel and revengeful, and even the Hebrews thought that God approved and even demanded many cruel things. Amos had tried to show that this was a mistaken idea, and that God could take no delight in wickedness of any sort. Isaiah went farther than this, for he taught that God was perfect Goodness and absolute Purity. The "holiness" of God meant perfect goodness and purity. They were God's people, bound to Him by the Covenant (agreement) of olden times. God was holy, therefore His people must be holy too. Isaiah also taught in Judah, what Amos had taught in Israel—that God does not want vain sacrifices, incense, meetings and feasts.

Stress the hopefulness of Isaiah's messages, the revelation of God as a loving

Father as well as a stern judge (this is approaching the teaching of Christ), and above all the words that foretell the coming of a Saviour, the Messiah (Anointed One). His prophecy is the earliest prophecy where such a hope appears. There are many beautiful passages in Isaiah that may be read with advantage to the children, and some they will like to learn. Here are a few:

(1) God does not want burnt offerings of rams, or feasts, instead: "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow" (Isa. i. 16, 17).

(2) "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"

(3) God is a sure refuge: "O Lord, thou art my God; I will exalt thee, I will praise thy name; for thou hast done wonderful things; thy counsels of old are faithfulness and truth. For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat."

(4) God a loving father: "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces."

(5) The coming of a Saviour (Isa. ix. 2, 6): "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined. For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name

shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."

Further references to the coming of Christ: Isa. ix. 2, 6, 7; xi. 1-9; xxxii. 1-5, 16, 17.

Jeremiah: the Hero Prophet

When Jerusalem had been saved from Sennacherib, Isaiah and Hezekiah made many reforms in Judah. They took away the altars on the high places in all the towns and villages round, and tried to make Jerusalem alone one central place of worship, one altar to one God. When King Hezekiah died, those who hated Isaiah's reforms and longed for their idols again got control of the young king, Manasseh, a boy of twelve, and began to build up anew altars for Baal, and worshipped the sun, moon, and stars in the very courts of the Temple. But Manasseh's grandson Josiah, when he became king, did what was right; he sought after the true God of David and tried to rid Judah of her altars and graven images, but the people were stubborn. It was in Josiah's reign that Jeremiah began to preach. He lived in the town of Anathoth not far from Jerusalem and came from a family of priests.

Remind the children that Israel (the Northern Kingdom) had been destroyed and most of the Israelites taken away to Assyria; the Assyrians had brought people from other countries to colonize the kingdom of Israel; they had brought with them the worship of Assyrian gods, and these gods became popular even in Judah. There was therefore great need for a wise teacher.

The "call" of the prophet Jeremiah reveals the secret of his greatness and helps to show the nature of his contri-

bution to religion. To Jeremiah religion was above all else a personal relation to God. God was not only the God of a nation, but the God of each individual. The "prophetic" word was not something that came to him from time to time, it was an abiding possession. In the story of his call (Jer. i), he says: "Then the Lord put forth his hand and touched my mouth. And the Lord said unto me, Behold I have put my words in thy mouth."

For some years Jeremiah preached to the people, and under the good king Josiah their hearts began to turn to God. Jeremiah's cry was "O Jerusalem, wash thine heart from wickedness that thou mayest be saved. Wilt thou not from this time cry unto God: My father, thou art the guide of my youth? Truly in the Lord our God is our salvation."

When news came to Judah that Assyria had been conquered by Nebuchadnezzar, King of Babylon, and his allies the Medes, the people all rejoiced. Nineveh was a heap of ruins, Judah was safe from the Assyrians. But Jeremiah warned them that Nebuchadnezzar, King of Babylon, might be as dangerous as the Assyrians. His warnings made the people of Judah very angry.

The story of Jeremiah's imprisonment because he warned the people against Nebuchadnezzar, and Nebuchadnezzar's conquest of Jerusalem down to the death of Jeremiah, will be found simply told in *Some Bible Heroes* (Univ. London Press). It is a thrilling story for the children, in which the courage of Jeremiah stands out like a star. Of all the prophets he was perhaps the one who suffered most, yet never lost his faith in God or the companionship of God. Parts of the story

of Jeremiah can be read from the Bible, but a plain straightforward story will help the children to get the full value from the verses from the Bible. Read to them the references to the Potter's House (Jer. xviii. 1-10 (Chart IV)); "*he wrought a work on the wheels*" means on the two stones. The potter's wheel consisted of two circular stones; the top stone turned on a pivot fastened to the lower stone. The top stone was the potter's stone or wheel on which he modelled his clay. Pictures of potters' wheels of different kinds will be found in the History Charts (see also Chart IV). "*Was marred in the hand of the potter,*" but the potter did not throw it away, he moulded it into another pot. So although Israel's history has been a failure, God can triumph over it. This was Jeremiah's message of comfort to the exiled Jews.

Read also to the children Jeremiah's words about God's promise of a Saviour (Jer. xxiii. 5-8).

Although people did not listen to Jeremiah when he was alive, his words were a source of inspiration to those who came after. He taught that the time would come when men would serve God, not merely because their fathers had promised to do so long years ago, but because the very Spirit of God had touched their hearts and changed their lives.

Jeremiah's life was full of sorrow and disappointment. The kings of Judah would not take his wise advice. They insisted, as in the days of Hezekiah, in plotting with Egypt against Babylon, which had taken the place of Assyria. Thus he strove in vain to prevent what he knew must happen—the downfall of his beloved Jerusalem; it was utterly destroyed in 586 B.C. Yet he always had

faith and hope. The children may like to learn these words: "It is good that a man should both hope and quietly wait for the salvation of the Lord. He doth not afflict willingly nor grieve the children of men. Let us search and try our ways and turn again to the Lord."

II. EXILE IN BABYLON (History Map 1)

The carrying away of the people from Judea, once the kingdom of Judah, in 586 B.C. when Jerusalem was destroyed, is known as the *Captivity*. The new abode of the exiles was by the river Chebar, one of the canals which watered the Babylonian plain. Apparently they were well treated, allowed to live under their own laws, to trade and to hold land; indeed, many Jews (as we must now call them) found it easier to make a living in this new land than in their land of Judah. Some of them grew quite wealthy. But the devout Jews, like the author of Psalms xlii and xliii, went into exile with a great sense of loneliness. They felt they were cut off from God unless they could return to Judah, and especially Jerusalem. To their wonder and joy, they found that God was with them in Babylon. Those who prayed realized that God was as near to them in Babylon as when they prayed in their own homes among the mountains of Judea or Judah. Thus they came to believe that God was indeed the God of the *whole earth*. Jerusalem and its Temple had been destroyed, but God did not depend for worship on temples made with hands. These were great lessons to learn—God is everywhere and can be worshipped everywhere.

Intelligent children may ask: "Why did the Ten Tribes in the kingdom of Israel disappear from history, while the

Two Tribes of Judah maintained in exile a life of their own and returned again to Jerusalem?" The answer is the low level of worship in Israel. Remind the children again that the Northern Kingdom, being cut off from Jerusalem and the Temple worship, set up altars in high places where the people might worship golden calves as images of God. Unfortunately worship was generally an opportunity for drunken feasting and foolish self-indulgence. There was no vision of a righteous God to raise the people to the noble things of which they were capable. The Israelites would not listen to Amos, who denounced the evil that lies in *idle* luxury, foolish self-indulgence, and drunken festivals. These are the seeds of death, whether they are found in Palestine, Greece, Rome, or in a modern state today.

The kingdom of Judah became known as the land of Judea or Judæa, and its people as Jews. They also kept the name of Israelites. The kingdom of Israel became known as Samaria. The mixed foreign population brought to inhabit the land may have intermarried with any Israelites that were left. This mixed population were called the *Samaritans*. The Jews looked down upon them because they were a mixed race. The children will learn in their New Testament stories how the Jews despised the Samaritans.

Daniel

The stories of Daniel are of great interest to children. *Chaldean* sometimes means the Semites, the people of Kaldec, who settled in south-east Babylon and finally conquered Babylon. Nebuchadnezzar was a great Chaldean king of Babylon (see HISTORY SECTION); some-

times the word *Chaldean* refers to an order of wise men or magicians. The Babylonians were famous for their knowledge of the stars.

In Nebuchadnezzar's dream, the second and third kingdoms are the Median and the Persian. The fourth kingdom, strong as iron, is the empire of Alexander the Great.

The Fiery Furnace is a story of moral value. It tells about the finest example of faith in the Old Testament. The story must be carefully read or told to bring out the importance of these words: "If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. *But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.*"

Men of true religious faith will identify themselves with what is right, in full confidence that it will triumph; *but if it does not triumph*, then they will still do so, choosing rather to endure final defeat with the good than to join in any victory or triumph of the wrong. Faith is not merely belief in certain statements as true. There is a moral element in it, as this story shows. Men who believe in a God of Righteousness and Truth do right, not for reward, not to save their lives, but because their belief will not let them do otherwise.

The children can read about Daniel and the fall of Babylon in *Some Bible Heroes* (Univ. London Press).

III. THE RETURN

When Cyrus issued the decree allowing the Jews to return to Jerusalem, not all the Jews went back at first.

The Jews in captivity were prevented

from sacrificing, because the Law said that no sacrifices could be offered anywhere except in Jerusalem. Those Jews who were anxious to carry on the old ways of worshipping God were therefore anxious to return. The "return" meant giving up their means of livelihood and undertaking a long journey. It meant running the risk of meeting robber bands on the way, and perhaps when they got there finding other people in possession of Jerusalem. Nevertheless, many Jews took the risk and went back.

They found, on arriving, that the site of Jerusalem was occupied by a few poor Jews who were descended from those left behind in 586 B.C. It was a depressing scene. The city walls, the Temple, the royal palace, and nearly all the houses were in ruins. The story of how the Jews rebuilt Jerusalem, the Temple, and walls can be read by the children in Chapter XIV, *Some Bible Heroes* (Univ. London Press).

Points worth stressing are how the Old Testament had begun to take shape during the Exile, the origin of the scribes and the Synagogue. These topics will help children to understand the New Testament. The following notes may be useful:

The Scribes and the Old Testament

When the priests were taken into captivity they took with them all the documents, records, writings of the prophets, and any written laws they could lay their hands on. During their stay in Babylon some of them studied, copied, and rearranged these writings. In this way a new profession grew up—the profession of *Scribe* (the children will remember the scribes of Egypt that they learn about in their history lessons).

See HISTORY SECTION, Chapter III). The Jewish scribes were descended from priestly families, but not all priests were scribes. It was during the Exile that the Old Testament first began to take shape in the form we know it today. It was the scribes who began the process of compiling and editing the old documents, so that one "book" contained a number of stories written at different times by different people. But the chief business of the scribes was the study of the Law. They took all the old laws which they already possessed—the Ten Commandments in more than one form, the Law found in the Temple in the days of King Josiah and Jeremiah, and several other collections—and made a new "Code" of laws to which they added regulations of their own making. This collection of laws is called the Priestly Code, to distinguish it from the earlier collections. Today there is no separate book for the Priestly Code, but it is distributed in short extracts throughout the first six books of the Bible.

Heroes of the Return

In 538 B.C., Cyrus conquered Babylon and gave permission for the exiles to return. The first return under Zerubbabel was soon after 538 B.C. The rebuilding of the Temple began in 520 B.C., when Darius was king of Persia. Zechariah and Haggai, the prophets, encouraged the rebuilding of the Temple.

The story of *Nehemiah*, who arrived at Jerusalem about 445 B.C., nearly a hundred years after the first company, is full of interest for the children. It is in the form of personal memoirs, and children will enjoy hearing parts read aloud from the Bible. It was through Nehemiah that the walls around Jerusa-

lem were built up again. *Ezra* read the Priestly Code to the people, or parts of it, and other scribes went about among the people explaining the Laws. Great care was taken that the Samaritans should take no part in the rebuilding, partly because the Jews were afraid that the worship of idols might begin again.

The last picture the children will have of Old Testament days will be when all the rebuilding of Jerusalem had been done and the people thronged into the open place before the Water Gate to hear the Law. *Ezra* the scribe stood on a "pulpit" of wood built for the purpose high above them all, and he read to the people from the Book of the Law (Chart VI). And the people lifted up their hands, and bowed their heads and worshipped God. So the Old Testament ends, the people faithful at last to one God and following His Law.

The Importance of the Work of Ezra and his Fellow-scribes

As far as possible the importance of the work of *Ezra* and his fellow-scribes should be made clear to the children. The scribes now took the place of the prophets of olden days—the advantages and disadvantages of stressing the Law—the need for Christ. By laying so much importance on the Law the scribes gave to the Jews a definite standard by which all their actions, both public and private, could be judged. If at any time men were uncertain of the meaning of the Law, there were always the scribes at hand to explain it. It was largely owing to the Law that the Jews after the Exile were saved from worshipping the gods of the nations round about.

Point out, especially to the intelligent children, that there is danger in stress-

ing the Law. There is always the great temptation to keep the letter of the Law, while sinning against the real principles of religion—love, charity, justice. The children will hear much in the New Testament about the Law and the scribes, and these words will mean more to them because of this introduction to them. We cannot teach the New Testament without the Old. They will notice that the teaching of Christ is based not on the Law but on Love and Charity.

"*The Book of the Law*"—"Book" indicates form, and "*Law*" indicates contents—the former means a roll, of parchment or papyrus, kept or carried in a stout leather case. The term "*law*" strictly means "teaching or instruction," the legal code connected with the name of Moses, the Hebrew's greatest legislator.

Let the children look carefully at the "book" from which Ezra is reading (Chart VI). The book is unwound from one roller, and rolled up on the other. Fig. 14 shows a Jewish roll-book in its stout leather case. Notice the column or "page." The part to be read was on the *inside* of the roll. In some cases there was writing on the outside of the roll.

Synagogues (Fig. 15)

It is difficult to tell at exactly what period synagogues were first used. Probably something like them came into being during the Exile, for the Jews had no temple in Babylon, and must have felt the need for meeting together to hold services. However that may be, some time after the Jews' return to Jerusalem, the synagogues gradually became of great interest and importance. They were places where the Jewish Law was regularly studied and

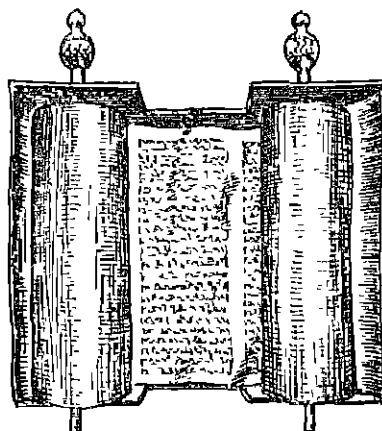


Fig. 14—JEWISH ROLL-BOOK IN ITS
STOUT LEATHER CASE.

taught, and it was in their synagogues that the Jews developed that type of service which later became the model for all the Christian churches. These services were quite different from those of the Temple. The Temple services all centred round *sacrifice*. Animal victims, offerings of grain, first-fruits from the gardens, or the burning of incense formed the basis of all Temple services. Psalms were sung and prayers were said only by the priests. There was no congregational singing, because only the priests might enter the Temple. The other worshippers stood outside in the courtyard (see Luke i. 8-10).

On the other hand, a synagogue was open to all—even to women, but the women had to sit by themselves in a gallery, which hid them from the sight of the men. There was no altar in a synagogue, because no sacrifices were offered there. The most important object was a cupboard, called an *ark* in memory of the days when the Ten Commandments were carried in an Ark. In this cupboard the sacred books which made the Jewish Bible—the Old Testa-

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ment—were kept. The services were conducted by a Rabbi (master), not a priest. But the Rabbi was a man learned in the Law and well versed in all the sacred writings. The Rabbi often asked another man to take part in conducting a service (see Luke iv. 16-22). The ser-

vice was very simple and consisted of the singing of psalms, in which all joined, the reciting of prayers, the reading of two lessons, one from the Law and the other from the Prophets, and an explanation of some passage of Scripture, something like our sermon.

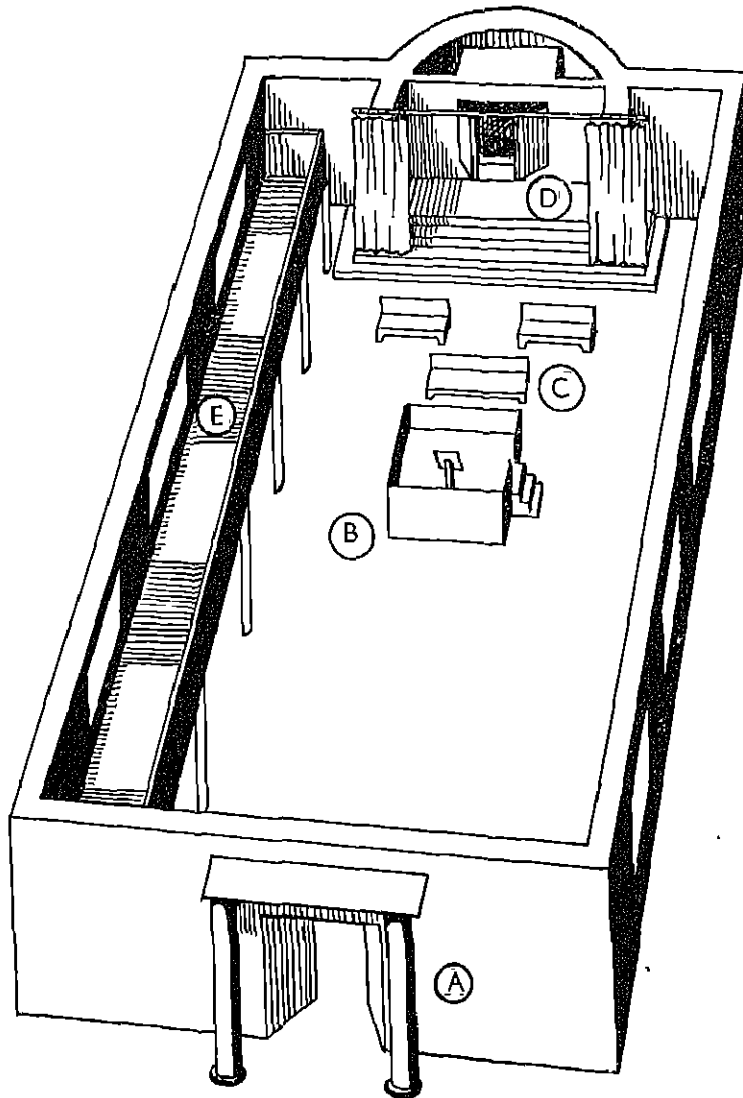


Fig. 15.—FIRST SIMPLE SYNAGOGUE: A, PORCH ENTRANCE; B, PLATFORM AND READING-DESK; C, SEATS FOR RULERS; D, A SEMICIRCULAR APSE IN WHICH WAS A CUPBOARD CONTAINING THE JEWISH BIBLE; E, WOMEN'S GALLERY.

Fig. 15 shows a drawing of one of the earlier synagogues. Notice the arrangement. At one end, which often points towards Jerusalem, is the apse, a semicircular recess, where is a cupboard called an ark (in memory of the Ark in the Tabernacle in the Wilderness). Before the ark hangs a large curtain or veil, of velvet or silk, and richly ornamented. Within the ark are the Scrolls of the Law or Jewish Bible. The reading-desk (B, in Fig. 15) is on a platform approached by two or three steps on either side. It stands in the centre of the building. Notice the reader's desk, on which the Roll of the

Law is placed for the reading of the lessons. Like the pulpit of wood which Ezra made for the reading of the Law, this desk is of considerable size. The after portion of the platform has seats for the synagogue choir. The seats of the worshippers either face the ark or are parallel to the sides of the building. The worshippers therefore do not have their backs to the ark. However, the seats of honour face the congregation, and these have their backs to the ark (as in Fig. 15). These were occupied by the rulers of the synagogue, and correspond to the "highest seats" of the synagogue which were much sought after by the Pharisees in our Lord's time (Matt. xxiii. 16). The price of the sittings varies, those nearest to the ark being the most expensive.

The gallery (E, Fig. 15) for women is enclosed by a screen of lattice-work. This separation of the sexes during worship is said to be based by the modern Jews on Zech. xii. 11-14. From the epistle of St. James we learn that in early times in the synagogue the common people either stood or sat on the floor, and that seats were only provided for the wealthier members (see James ii. 2-4, R.V.).

As prayer took the place of sacrifice, worship became more spiritual. It seems a far cry from the stone altar of Abraham to a beautiful modern Jewish synagogue. The service ends with the Benediction of Numbers vi. 24: "The

Lord bless thee and keep thee; the Lord make his face shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace."

History and Scripture

In the history lessons the gift of the Hebrews to the world can be compared, for example, with what the Greeks gave the world, or the Romans, or other nations they have learnt about. The Hebrews gave the world no gifts of art or architecture, no gifts of organization or government. They were a little nation, small and unimportant in the general course of history, but they gave the human heart its greatest inspiration, the knowledge of one living vital God whose power is the true life of the universe and the *urge to everything good* in the hearts of men. The Greeks sought perfection in beauty. They gave the world beauty (see HISTORY SECTION); the Hebrews sought a righteous God and gave the world a standard of living. Although the mass of the Hebrews never rose to the heights of their greatest men, their knowledge of God increased with every generation. With each new teacher God's nature of goodness and beauty was more clearly seen, and man's assurance of lasting joy by striving to be perfect even as God is perfect more strongly felt. The gift of the Hebrews was perhaps the greatest gift, because it gave *life a purpose*.

CHAPTER EIGHT

STORIES OF SAINTS AND MISSIONARIES

SOME of these stories should be taken each year. It is well for children to realize that God calls men of all nations, and that He calls men to-day as he called Abraham long ago, and speaks to them in the "still small voice" that comforted Elijah long ago in the wilderness. As far as possible, choose stories of men and women of local interest—in Welsh schools, Welsh saints, and so on. It is helpful, too, to take, whenever possible, lives of saints that the children have heard about in the history lessons. Too many names confuse them. Although the children will hear them in the history lesson, they can hear them in the Scripture lesson from a different point of view.

The following list may prove useful. The stories marked with a star are those that fit in well with the history scheme as outlined in the HISTORY SECTION. How to group these stories effectively is dealt with in Chapter XIII, the Sequel to the Acts of the Apostles.

St. George, the patron saint of England, died for the Christian faith A.D. 303, when Britain was part of the Roman Empire and the Roman Emperors were persecuting the Christians.

**St. Alban*, a Roman who died in Britain for the Christian faith A.D. 304 (about this date). He was the first to die in Britain for Christ. The beau-

tiful story of St. Alban will be found in The York Histories, Book II (Bell).

**St. Patrick's* call to Ireland, A.D. 432. In the history lessons they will read about St. Patrick in York Histories, Book III (Bell), or hear his story. In the Scripture lesson they can learn part of the beautiful old hymn of St. Patrick:

*"Christ with me, Christ before me,
Christ behind me, Christ within me,
Christ beneath me, Christ above me.
Christ at my right, Christ at my left,
Christ in the fort,
Christ in the chariot-seat,
Christ in the ship."*

**St. David's* call to teach the Welsh. The stories of St. Patrick and St. David are closely connected. There is an old legend that St. Patrick, before he returned to Ireland where he had been a slave, stayed for a while in Wales teaching the people, and thought to make his home there. He loved its wild mountains and deep glens. There was much work, too, waiting to be done, and he thought perhaps he might be the man to do it. But one evening as he sat upon the steep rock of Carn Illidi and watched the wondrous light and colours in the sky, the light seemed to take the form of an angel. "Dost thou see," said the angel, "beyond the golden sea, a dim blue line beneath the sunset edge? That

is the land where thou shalt dwell and wage thy warfare for God. This country is not for thee, but is reserved for one who shall be born thirty years hence." So it was that St. Patrick went to Ireland, while Wales waited for the saint whom God should send.

David from an early age was educated in a monastery (cf. Bede; for a description of a Celtic monastery, see History Section), and when he became a monk he was head of a monastery. He lived in very difficult times, for the heathen Anglo-Saxon were conquering Britain, and many Welsh bards and chieftains did not like Christianity and looked upon David as their foe. The bards were the teachers of the people; they sang of the great deeds of heroes and told in flowing verse of their victories and defeats. Thus it was a great matter to win the bards to the service of Christ. David preached in many parts of Wales and thousands came to hear him; he also founded monasteries. The monks, as well as teaching and setting a good example by their lives of work and prayer, made lovely copies of the Bible. Irish scholars, too, often came from Ireland bringing their manuscripts.

Children who live in or near St. David's will be able to find out many legends about him, and visit the places where we think he was born and lived. He was born about the year A.D. 530 at a spot, says tradition, about three-quarters of a mile south of the Cathedral, where St. Non's Chapel and Well are. His father was Sandde, Lord of Cardigan, and his mother Non, or Nonnita, of another noble family owning the lands around St. Bide's Bay. St. David founded his monastery in the sheltered "Vale of Roses" now called after him—St. David's. Later he was

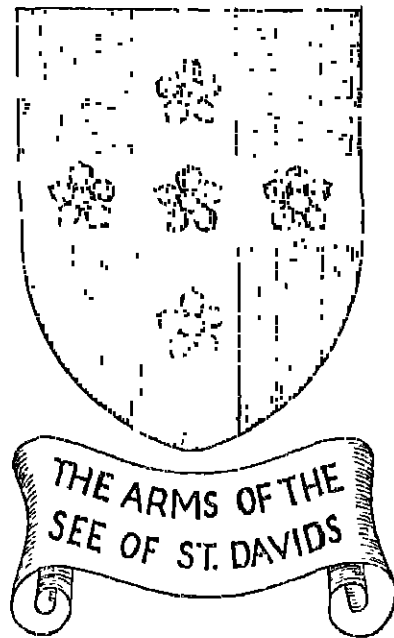


FIG. 16.—A BLACK GROUND, A GOLD CROSS WITH FIVE BLACK CINQUEFOILS OR ROSES ON IT.

made a bishop. The five wild roses impaled on a gold cross which forms the arms of the diocese may represent the sweet-scented Bunnet rose which grows in profusion on the sand dunes between St. David's and the sea (Fig. 16).

David died on March 1st, A.D. 601. A good deal of useful and interesting information will be found in *The Pilgrim's Guide to St. David's and its Cathedral*. Guide-books will be found very useful when children are learning about local saints. With older children the project method may be followed, and children find out for themselves points of interest about St. David or the saint being studied, and collect pictures; for example, St. David's Cathedral, St. Non's Chapel (the oldest religious building standing in Wales), St. Non's Well, and so on.

The points to bring out in the Scripture lessons are:

(1) *No ugly words* ever fell from David's pure lips, only kindly speech that turned quarrels into friendliness, true words, and honourable words; hence the old legend says that a dove with a golden beak played about his lips.

(2) *The gentle healing touch of David's hands.* David was believed to have been educated at Whitland Abbey in Carmarthen, a monastery sure to be in touch with Ireland, for in those days Ireland was the chief seat of learning in Western Europe, and the only place where the classics and Hebrew were taught (see HISTORY SECTION). A legend tells us that once his master Paulinus suffered from aching eyes. So bad was the pain that he could not see. He could not see David standing by him in pitying silence. Presently he felt cool hands laid on his aching eyes and a tender touch stroking and soothing his pain away. As the Master of old in Galilee brought peace and healing by the touch of His kind hand, it is not strange that those who walk closest in His footprints should have learnt how to comfort by a tender, loving touch or a kind word.

**St Geneviève of Paris*, about A.D. 422-512

Children will probably learn something about St. Geneviève when they learn about Clovis, King of the Franks, and how the Franks conquered Gaul. They can read the story of her life in *Stories of Famous Women* (Univ. of London Press).

St. Columba, 521-597, his call to Scotland, founder of Iona

In their history lesson the children will have heard the story of St. Columba

or read of it for themselves in *York Histories*, Book III (Bell). No child should leave school without hearing something about St. Columba, a name very dear to all in Scotland and Ireland, and indeed to all who share St. Columba's faith. How he was loved by Gael or Briton is shown by the endearing epithets added to his name—Columkille, the Dove of the Churches, The Precious Gem, The Royal Bright Star, The Wise, The Meek, "The Self-denying."

Although St. Columba obeyed God's call, it was with a sad heart that he left his beloved Ireland and his little church and cell at Derry (now Londonderry).

*"My Derry, my little Oak Grove,
My dwelling and my little cell."*

(Pictures of a little church and cell or hut will be found in the History Section.)

Many fine, uplifting passages can be read to the children from *The Life of St. Columba (Columb-Kille)*, by Saint Adamnan. It is well to make children realize the great lessons St. Columba and his monks taught the world by *their example*—by their happy, industrious lives, and by their love of God. Adamnan says of St. Columba, "He could not bear to be idle. He could not pass the space even of a single hour without applying himself either to prayer, or reading, or else to some manual work."

It is said that three hundred copies of the Holy Gospels were written by St. Columba's own hand. At Iona there was a writing-school where young monks were trained in the writing and illuminating of manuscripts. As the fame of the monastery spread, the greater was the number of those who desired to see for themselves the men

whose deeds were arousing so much interest over the land. All were welcomed. Among the Picts, as well as in the islands, Columba and his followers worked indefatigably for years; everywhere they planted churches and schools. The Orkneys and Shetlands, the Hebrides and the Faeroes heard and accepted the Gospel. Missions were even established on distant Iceland.

What wonder that the people of the far Hebridean islands of Barra and South Uist to this day invoke the aid of St. Columba and Michael in their annual Shealing Hymn (hymn for shelter or protection), for the monastery of Iona had sheltered and protected many:

"Thou gentle Michael of the white steed,

*Who subdued the Dragon of blood,
For love of God and the Son of Mary,
Spread over us thy wing, shield us all!
Spread over us thy wing, shield us all!*

"Thou Columkille, the friendly, the kind,

*In the name of the Father, the Son,
and the Spirit Holy,
Through the Three-in-One, through
the Three,
Encompass us, guard our procession,
Encompass us, guard our procession."*

These two verses are from a beautiful folk-song which is given with others in the *Report of the Royal Commission on the Crofters of the Highlands and Islands of Scotland*, 1884, in an Appendix by Mr. Alexander Carmichael.

**St. Gregory and the Angles; St. Augustine and his Mission*

These stories will be found in *York Histories*, Book II (Bell). A dramatized

version of these stories by Rodney Bennett will also be found in the History Section.

**Aidan's call from Iona to teach the English of Northumbria, 635.* Aidan founded his monastery on Lindisfarne (Holy Island). The island was not far from King Oswald's wooden palace on the cliffs of Bamborough. It was Oswald, King of Northumbria, who had sent to Iona for someone to teach his people because Iona had once sheltered him. Aidan was both abbot of his monastery and bishop.

Bede, a monk of Northumbria (see History Section), who wrote the history of these days, says it was a beautiful sight to see Aidan, who could not speak English (he spoke only Irish), preach to the people. By his side stood King Oswald, who translated to his own grim warriors, and to the servants of his palace, "the words of heavenly life" as they fell from Aidan's lips. As soon as Aidan could speak English well enough, he travelled on foot all over the wild moors and dales of Oswald's kingdom preaching everywhere.

His success and his happy friendship with King Oswald attracted other monks from Iona and from Ireland. Churches were built in different parts of Northumbria where English boys and their elders were taught by these monks of a foreign race. Many of the English themselves became monks and scholars. The Irish monks taught the English the art of beautiful writing. In the British Museum is a wonderful book in Latin and Old English called the *Lindisfarne Gospel* (Fig 17). It was written by the monks on Holy Island. The gaily painted letters and lovely drawings (if the children can be shown some) will make them realize how the monks

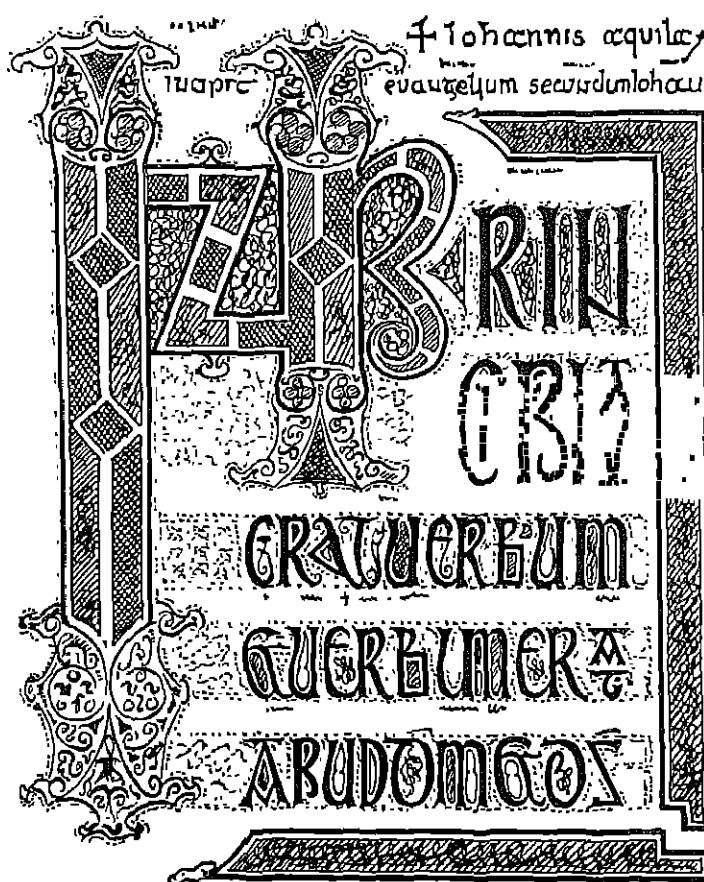


Fig. 17.—PAGE FROM THE LINDISFARNE GOSPELS, ABOUT A.D. 700.

of old worked for the honour and glory of God.

On the night of Aidan's death, A.D. 651, a young shepherd called *Cuthbert*, watching his sheep on the Lammermuir Hills which then formed part of Northumbria, had a vision. He saw a long beam of light break through the darkness of earth and a company of angels taking Aidan's soul to heaven. This was Cuthbert's call, for in the year of Aidan's death he entered Melrose Abbey and became a monk and later Bishop and Abbot of Lindisfarne.

*Caedmon

The story of Caedmon, the first English poet or *hymn-writer*, is especially suitable for the younger children. Caedmon was a cowherd who worked at Whitby Abbey (then called Streonesheath; in the time of the Danes the name was changed to Whitby). The Abbey was ruled over by Abbess Hilda. She had been baptized by Paulinus at the same time as her great-uncle, King Edwin. Her life had been spent under the guidance of Aidan, who was her friend and teacher. She was so wise, clever, and kind that thoughtful men and women who wanted to serve God and study came to

live at her monastery. Kings and bishops, too, often came to ask her advice. Abbess Hilda had many workers on her farm, which provided most of the food for the monastery; among these workers was a cowherd called Caedmon.

Now it was the custom among the farm-workers, when their supper was done, to sing songs in turn, accompanying themselves on the harp. Generally the singers made up the rhymes or songs on the spur of the moment. Sometimes they chanted old tales about battles and adventures. Doubtless the music was often very bad,

not like our music, and the songs only doggerel, more like our nursery rhymes. Still, they amused the audience and made the long winter evenings pass cheerily.

Caedmon never stayed for this merry-making. He was a modest, quiet man. He could not sing, so perhaps he thought it would be foolish to try to take part in the proceedings. Whenever the harp was being handed round he would slip quietly away to the cowshed where he slept. One night when he was sleeping peacefully among the straw, Caedmon had a vision. He saw a shining figure standing before him.

"Caedmon, sing some song to me," said the shining angel.

"Alas, I cannot sing," said Caedmon sadly. "That is why I came away from the hall today."

"Nevertheless," said the shining angel, "you shall sing."

"What shall I sing?" asked Caedmon.

"Sing of the making of the world by God our Father," said the angel.

Now Caedmon had often thought of the sea and sky, the trees, and all the wonderful things around, and of Him who made them all, so he stood in the cowshed and began to make up a song about how God made the heaven and the earth, the sun and the stars, the sea and the green fields, the trees and flowers and all creatures. His song was not in the Latin language like the songs sung in church, but in English.

When Caedmon awoke the next morning, he remembered the words of his song, and he sang it joyfully. Fearing still it might be only a dream, he tried to add some words to the song and found he could do it. He felt sure now he had been given a great gift. First he told the reeve or steward under whom

he worked all that had happened. And the reeve, in his turn, told everything to the Abbess.

When Abbess Hilda had spoken to Caedmon and heard his song, she said, "Caedmon, you have been given a great gift by God. You must use it for Him."

Caedmon now gave up his work as cowherd and went into the monastery to be taught by the monks. Day by day he would sit with the wise monks, listening as they told him one or other of the Bible stories. When the story was ended and explained, Caedmon would make it into a song. By his songs in English, Caedmon, a simple unlearned man, was able to spread the knowledge of Christ in Northumbria. For the Anglo-Saxons who inhabited that kingdom in Hilda's days were very fond of singing ballads and rhymes, but nearly all their songs were about battles, or such as told of the doings of the old heathen gods, Thor and Woden.

But the new songs Caedmon taught were quite different. They were about the one true God, who is the loving Father of all men, and about His Son, Jesus Christ, who "for us men, and for our salvation, came down from Heaven." Although at first many who learnt the words did not understand them, they began to ask questions about them and in this way learnt about the Christian Faith and came to believe in it. It was a great thing to have some of the Bible stories written down in the English language. All the copies of the Bible in those days were in Latin (see HISTORY SECTION).

Explain to the children that Caedmon's gift of song seemed to the men of that day a *divine inspiration*, as indeed it was. The "angel story" is a beautiful way of telling how Caedmon discovered

that God had given him the "gift of song." All our talents come from God, and we must thank Him for them by using them in His service—especially emphasize the fact that in serving our fellow men we are serving God.

**Bede* (672–735), scholar, teacher, writer

A very full account of Bede will be found in *The York Histories*, Book IV (Bell); see HISTORY SECTION. Bede at the age of seven was placed in the charge of a learned Englishman, Benedict Biscop, Abbot of the recently founded monastery of St. Peter, Wearmouth. Some three years later he was taken to the new monastery built by Benedict Biscop at Jarrow, where he spent most of his life. When Bede was fourteen years of age the plague devastated the monastery, and for some time the Abbot and the young Bede alone maintained the daily services. During the days of Benedict Biscop and Bede, a great library was being accumulated at Jarrow, which became a famous centre of learning.

The year 751 saw the completion of Bede's great work, *The Church History of the English People*. The children will enjoy hearing some stories read from this book. Just before he died Bede was busy translating St. John's Gospel into English. With a great effort the "father of English learning" completed his work just before he died. "I have not so lived that I need be ashamed to abide longer with you; yet neither do I fear to die, for we have a good Lord."

**St. Dunstan*, 925–988

A life of St. Dunstan will be found in *The York Histories*, Book IV (Bell). St. Dunstan's father took him at an early age to the ancient monastery of Glastonbury, full of legends of the

earlier British saints, St. Patrick, St. David, and St. Bride, and with Irish monks living there, or coming and going on their missionary journeys. The abbey was built on an island surrounded by quiet streams or channels of water containing fish. All was lovely and peaceful around, but the old abbey (or monastery) was a poor building without art and needing repair.

Dunstan's father spent the first night with him, and the boy slept peacefully. In his dream he saw an aged man clothed in white who led him through the pleasant courts of a lovely abbey. When Dunstan grew up and became Abbot of this monastery, he built the lovely abbey he saw in his dream. The little boy learnt much from the Irish monks—sweet songs to play on his harp which all his life he loved, and how to paint beautiful letters to adorn his writings or manuscripts. Dunstan became Bishop of Worcester, Bishop of London, and finally Archbishop of Canterbury.

Dunstan's great work was to reform the monasteries. He saw that every monastery became a home of work and learning where men and women truly tried to serve God. Point out to the children how easy it is to become slack and careless—men like St. Columba, Bede, and Dunstan were never slack. Point out the temptation to join a monastery for the sake of living a quiet, lazy life safe from warfare.

Children who live in the neighbourhood of Glastonbury Abbey will be able to learn many things about it, and be especially interested in the legends about it, for example, the legend of the thorn-tree that blooms on Christmas Day, and the Holy Grail (see *York Histories*, Book II (Bell)).

**St. Margaret of Scotland, 1045-1093*

The children can learn many lessons from the story of St. Margaret, Queen of Scotland. Margaret had first hoped to find peace and quiet in a convent. Then she found there were other ways of serving God. Margaret served God as Queen of Scotland by (1) putting the rough castle of King Malcolm in order. The servants no longer did their work in a slovenly way, the rooms were made more comfortable, and even the rough king himself showed more kingly ways, (2) teaching her husband by reading to him from the Bible. Malcolm, her husband, could not read, but he treated with reverence the book that Margaret loved—a copy of the Gospels written and illuminated by clever monks. (3) She not only set the castle in order, but put right many abuses that had crept into the Church. She taught the people that Sunday was a holy day, she rebuilt the monastery on Iona that the Danes had destroyed, and in every way she tried to make the Scottish people less rough and uncivilized. (4) Above all, she cared for the poor, the sick, and those in trouble.

A life of St. Margaret will be found in *Stories of Famous Women* (University of London Press). Her story helps to impress upon children that we can serve God not only by going to church and by prayer, but by *working*. If the Scripture lessons are really to influence the lives of the children, these lessons must make them feel that doing their work well in school, conquering difficulties, learning to recognize all that is really beautiful and true, being truthful and honourable in all one's dealings, are ways of serving God. One must not as it were confine God to the Scripture lessons and to Sunday.

Children who live in Scotland, in Edinburgh, or Dunfermline, will be especially interested in finding out all they can about Dunfermline Castle and Edinburgh Castle, where Margaret lived, and the magnificent church built near Edinburgh Castle by her son for the cross that she loved. This church was called Holy Rood (rood, a cross).

**St. Wulfstan, 1008-1095*

This story will be found in *The York Histories*, Book II (Bell). It especially interests London children who know Edward the Confessor's tomb at Westminster Abbey. This is another lovely legend that can well be dramatized by the older children.

**St. Hugh, Bishop of Lincoln (Fig. 18)*

St. Hugh of Lincoln is of special interest to children who live in or near Lincoln. He was one of the bravest servants of God. How brave and good he was is shown by the fact that the Plantagenet kings, Henry II, Richard I, and John—self-willed and tyrannical as they often were—honoured and obeyed him. Indeed, their friendship with Hugh makes us take a kinder view, not only of Henry, but of his sons Richard and John. Even John showed that he had a better side to his character when in Hugh's company. Hugh was not afraid

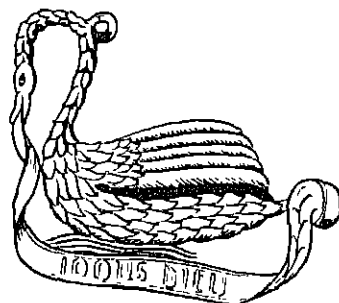


FIG. 18.—THE SIGN OF ST. HUGH OF LINCOLN.

to rebuke the kings if they did wrong, he protected the poor against oppression, and stood for freedom and justice.

When St. Hugh was made Bishop of Lincoln by Henry II, the Cathedral was half in ruins, but he began at once to have it rebuilt. This was a good work, an offering of man's love and reverence to God, for all the people joined in it, rich and poor, priests and monks, labourers and artists. St. Hugh himself often worked among the men, carrying mortar and even hewing stones when he could spare the time. Although the Cathedral was not finished until after his death, it was he who caused the beautiful choir to be built. It was to contain his body that the still more beautiful Angels' Choir was built beyond Hugh's own choir.

The poor people of Lincoln especially loved him because he protected them from the cruel foresters. At that time there were many deer parks in the country, for hunting was the chief sport of the King and Court, but the poor were not allowed to join in the chase or share the spoils. The land that should have been as free as the air for the use of all was stolen away and the foresters or servants who looked after the deer were as harsh and greedy as their lords. St. Hugh had the chief forester, a proud man and one of Henry II's favourites, severely punished for his cruelty to the people of Lincoln. In after years this very forester became the Bishop's loyal friend. This shows the power of St. Hugh, who hated wrong but loved and forgave the wrong-doer.

St. Hugh died in his London home, and all London mourned. His body was taken back in honour to his own

Lincoln. There were throngs of people all the way to see it pass. King John of England and King William of Scotland were waiting for the procession at the great Cathedral of Lincoln, surrounded by the people whom the good Bishop had served so bravely and loved so tenderly.

The children may like to remember St. Hugh's message to us all: "Charity in the heart, truth on the lips, and purity of life."

Younger children will like the story of St. Hugh and his swan. Here is the story:

ST HUGH AND HIS SWAN

In nearly all the pictures of St. Hugh there is a big swan painted at his feet. It has become his emblem. Some say this story is only a legend, but there is no good reason why we should doubt it. There are people in the world who love and understand living creatures so well that the most timid and often the fiercest animals make friends with them. But those who are careless and thoughtless about the feelings of others rarely win friends.

When Hugh was made bishop and paid his first visit to his palace at Stowe, he found a new friend to welcome him, one of the kind of friends he specially loved—a bird. In the lake among the woods near the palace a wild swan had taken up its abode. It was a very large bird with snowy feathers and a beak tinged with yellow. It was so wild and shy that no one had seen it very closely; it was so strong that it had driven the other swans away.

When Hugh heard about this wild bird, he went to the lake. As he approached, the bird flapped the water with its huge wings, giving a loud,

harsh cry, and came towards him. Closer and closer it came and took some bread from his hand. It followed him like a dog right into the house, and from that moment adopted him as a friend and master. It became so fiercely loving that no one dared to come too near the Bishop when the swan was on guard. It often stood beside him while he slept, and allowed no one to disturb his rest. Should a servant approach, it spread its great snowy-white wings in defence like an angry guardian angel. If the servant still persisted, it would threaten him with its strong beak.

Haish and indifferent to everyone else, the swan was always gentle and loving towards Hugh. It would often nestle its head and long neck up his wide sleeve, or lay its head upon his breast, uttering soft little cries of pleasure.

When the Bishop was away from home, the swan never came to the palace, but just before his return there was generally a sound of beating of wings and cries from the lake—sounds of excitement.

"Our Lord Bishop is returning home," said the country folk. "Do you hear the swan preparing to welcome him?"

As soon as the luggage, carts, and servants began to arrive at the palace, the swan would leave the lake and make its way with great strides into the palace. Then the moment it heard the Bishop's voice, it ran to him, swelling its throat with great cries of welcome, and following him wherever he went, proud again to protect its master.

This happy story of St. Hugh and the Swan will teach children kindness to all God's creatures.

St. Francis

The children will hear and read the story of St. Francis in the history lesson (see HISTORY SECTION). If it has not been taken in the history lesson, the children can read it in *The Headway Histories*, Book II (Univ. London Press). In the Scripture lesson they can hear more stories about St. Francis and the wild creatures. (See *A Child's Book of Saints*, by William Canton, Everyman's Library, Dent.)

STORIES OF MISSIONARIES AND HELPERS IN OTHER LANDS

Stories from the lives of the following heroes are worth telling in the Scripture lessons:

Livingstone

"From the point of view of the child's hero-worship, Livingstone stands first among the Christian heroes. No figure since St. Paul who in himself, in his daring and simplicity, his stern heroism and virile meekness, can better grip the life of a girl or boy."

One of the best books for teachers to use is *Livingstone, the Pathfinder*, by Basil Mathews. In this book teachers will find vivid presentation of lesson material in an almost ideal form.

Mary Slessor, the White Queen of Okoyong, by W. P. Livingstone (Hodder & Stoughton).

Francis Xavier: Knight Errant of the Cross, by Edith A. Robertson (Edinburgh House).

Mackay of the Great Lake, by Padwick (O.U.P.).

The stories of Livingstone and Mackay fit in well with the Geography Syllabus. If time, *Tucker of Uganda: Artist and Apostle*, by Arthur P. Shephard (Edinburgh House Press), and

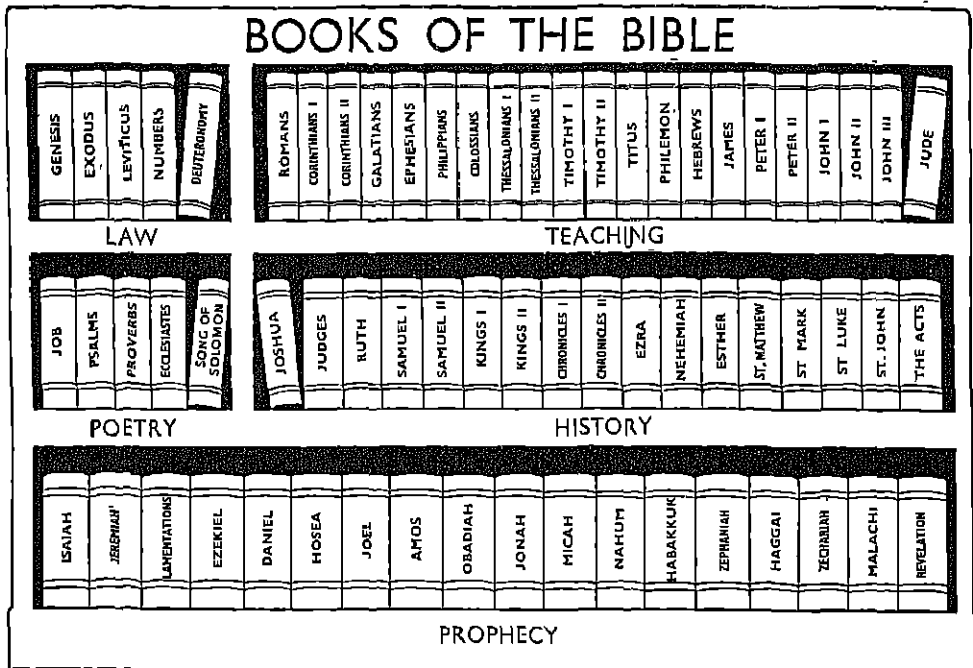


Fig 19.—BIBLE BOOKCASE.

Aggrey of Africa, by E. W. Smith (S.C.M. Press), might be added.

The Bible

In their last term children will be interested in hearing something about the Bible. The Bible is not one book, but many books; it is a Library, and a very varied library. The Old Testament consists of thirty-nine books written in Hebrew—books of history, law, philosophy, poetry, hymns, prophecy, etc. The books cover a period of 1,000 years.

The New Testament is a collection of twenty-seven books in the Greek language, written by Christians over a period of practically one hundred years after the Resurrection. Children will be interested in looking at the Bible Bookcase (Fig. 19) and finding out which of the books they know something about.

In the History Section the children

will learn why the New Testament was written in Greek.

When Rome conquered the world and Latin became the common language of educated people, St. Jerome (340–420) translated the Old and New Testaments into Latin some time in the fourth century. It took him fourteen years. His book was called “The Vulgate,” because everybody used it (*Vulgate* is from the Latin *vulgare*, to make public).

Our word “Bible” can be traced back to Canaan, for the Greeks learned much about writing and writing materials from the Phœnicians or Canaanites. “Bible” is from the Greek *biblia*, pl. of *biblion*, dim. of *biblos*, book, papyrus, after the Phœnician town Byblos (now Jubayl) where papyrus was exported.

We do not know when copies of the Bible first came to Britain. It must have been during the Roman occupation. St.

Patrick and St. David had much to do with spreading copies of the Bible in Wales and Ireland. One of the earliest Bibles brought to England that we have record of was given by Pope Gregory at Rome to St. Augustine, when that missionary was returning to England after a Christian Church had been built at Canterbury. The Bible brought over was in Latin, of course, as were all Bibles at first. The story of Caedmon tells about the beginning of the Bible in our mother tongue. Unfortunately little of

Caedmon's work remains. Years later Bede took up the task of giving an English Bible to the English people, by translating the Psalter and parts of the New Testament into Anglo-Saxon; he finished the Gospel of St. John just before he died. No copy of Bede's translation is known to exist; no doubt they were destroyed when the heathen Danes harried the land with fire and sword. The children will learn more about the first English Bible in their history lessons.

CHAPTER NINE

WHAT HAPPENED BETWEEN THE CLOSING OF THE OLD TESTAMENT AND THE BEGINNING OF THE NEW

IN Chapters II and III, verse-speaking, dramatization, handwork, and drawing are dealt with in connection with both the Old and New Testament. These chapters should be consulted, as they help to explain many words used in the New Testament—*Samaritan, Temple, Synagogue, hand-mill, lampstand*, etc. It must be emphasized that the Old Testament helps the New, and one cannot be taught without the other. From many points of view the Old Testament makes the New more beautiful and gives it added meaning.

In order to appreciate and understand the New Testament, it is necessary to know something about Palestine in the days of our Lord. The linking-up of history and Scripture helps to give a background. Isolated knowledge loses half its value.

The Four Hundred Years between the Closing of the Old and the Beginning of the New Testament Narrative.

The Old Testament closes with the story of Nehemiah, 532 B.C., and with Ezra setting forth the law of God and putting it into practice within the walls of a rebuilt Jerusalem. The Jews were free and happy under Persian rule (see

HISTORY SECTION), their own priests being practically their rulers.

During the four hundred years *before* the New Testament story began, stirring events took place with effects reaching to our own days. First, Alexander the Great (336–323 B.C.), King of Macedonia and Greece, conquered the Persian Empire and spread Greek learning. He visited Palestine and was much impressed by what he saw of Jewish worship. He promised the Jews freedom to follow their own customs and the religion of their fathers. The Greeks, of course, worshipped many gods and goddesses—Zeus the chief god, Athena the goddess of Wisdom, Apollo the sun god, etc.

When Alexander died in 323 B.C., his widespread empire was divided among his generals. A general called Ptolemy Lagus ruled Palestine, Arabia, and Egypt. Under him and his descendants—the Ptolemies—the Jews were as free as under the Persians and Alexander. Great numbers of Jews went to Egypt and settled in the new Greek town of Alexandria; indeed, Alexander the Great got many Jews to settle there because the Jews were good traders, and Alexander wanted his new town to take the place of the old ports of Tyre and Sidon.

It was during the time of the Ptolemies that the Old Testament was translated from Hebrew into Greek. Most of the Jews spoke Greek, since it was the common speech of Alexandria. This translation was called the Septuagint because it was made by seventy learned Jews. Then, after about a hundred years, an unfortunate event happened for Palestine. Antiochus III, the ruler of Syria, conquered Palestine and added it to his kingdom. One of his successors, Antiochus Epiphanes (175-164 B.C.), was anxious to strengthen Greek influence in Palestine. He determined to stamp out the Jewish religion. The Jews were not to worship in their Temple, or keep the Sabbath, and, worst of all, they were to offer sacrifices to the Greek gods. The Jews had to fight for their religion. They rebelled under an aged priest called Mattathias, who appointed his son Judas to captain the rebel forces. Judas was called Maccabeus, which is said to mean "Hammerer," and to refer to his sudden, heavy blows against the enemy (from the word Maccabeus comes Maccabean). The Syrian forces controlled most of Palestine, and Judas depended much upon his sudden thrusts and surprises. If children are interested in Judas Maccabeus and his brave brothers, they can read about him in *Some Bible Heroes* (Univ. of London Press).

For a short time the Maccabees were successful and won religious freedom. Then there came more trouble with Syria. Both sides appealed to Pompey, the Roman general, who was at that time in Syria. He came to Jerusalem and took control of it for the Romans in 63 B.C. The Romans then took control of both Syria and Palestine. In

40 B.C. Herod was made King of Judæa by Rome; Judæa is here used as equivalent to Palestine. It was three years before he was able, with the help of Roman forces from Syria, to become really master of all his realm. Thus he held his kingdom by the grant and power of Rome. The reign of Herod the Great is notable in history as the reign under which Jesus was born (Matt. ii. 1). Herod built fine cities and buildings in Palestine; one of the greatest was the Temple in Jerusalem (see Chart VII), built to please the Jews. This was begun 20-19 B.C. With Herod the Great the New Testament narrative begins.

PALESTINE IN THE TIME OF JESUS (Map 3)

Palestine, as we have just seen, was part of the Roman Empire (for the Roman Empire see Map 2, HISTORY SECTION). It was a border region on the eastern frontier of the Roman Empire. To the south and east stretched the desert area of the Nabataean Kingdom which centred in Petra (see RELIGIOUS INSTRUCTION SECTION, Map 3) and extended west to the Mediterranean and north to the neighbourhood of Damascus.

The Nabataeans were an Arab race who invaded Edom. They were a most gifted and energetic people who gradually rose to a position of great wealth and power; they controlled the rich trade routes between Arabia and Syria. Villages and fortresses dotted their country. They pushed the arable land much farther into the desert than any people either before or since. Cisterns and reservoirs were built wherever needed. Petra (rock), the capital of Nabataea, was literally carved out of

rock, and is a wonderful sight today. Petra is the Greek translation of the Old Testament *Sela*. Only one king of Nabatæa is mentioned in the New Testament, Aretas, who controlled Damascus at the time of Paul's conversion (2 Cor. xi. 32); Aretas soundly defeated Herod Antipas of Galilee (called "the fox" by Jesus, Lk. xiii. 32) when the latter divorced his first wife, Aretas' daughter.

Away to the north-east, not shown on Map 3, was the Parthian Kingdom. These border kingdoms were a source of danger to the Roman Empire. Only to the north was there direct contact with Roman land and strength. Although Egypt, lying to the south-west, was constantly in communication with Palestine and securely under Roman rule, yet the land of the Nabatæans tended to break the link between Egypt and Palestine. The most important connection of Palestine was with Syria. It was the task of the Roman governor of Syria to exercise control over Palestine and its rulers in critical times. The Roman province of Syria included Phœnicia and Mount Carmel, which was called Syro-Phœnicia (cp. Syrophenician Woman, Mk. vii. 24-30). Gaza, in south-west Palestine, was even made part of Syria, and the governor of Syria watched over and protected the Decapolis (see Map 3). The word "Decapolis" is Greek. It is formed from the words *deka*, ten, and *polis*, city. The Decapolis was really a league of independent Greek cities under the protection of the governor of Syria. These cities were Greek in culture and organization, and may have formed the league to protect their interests and Greek culture against the Jewish and Semitic influence that

was so strong around them. Each city controlled the region immediately surrounding it, but how far such control went we cannot be sure. The cities spread from Damascus in the north to Philadelphia in the south. The children will like to find these Greek cities on the map (Map 3): Damascus, Raphana, Canatha, Dion, Gergesa, Hippos, Abila, Gadara, Scythopolis, Pella, Philadelphia.

It is worth stressing these cities to impress upon the children that Palestine *was far* from being a wholly Jewish country. It also drives home the fact that Alexander the Great really did spread Greek learning. Besides the cities of the Decapolis, there were other cities in Palestine where the culture and organization were Greek. The region from Hippos to Philadelphia was so largely dominated by these cities that it was in a special sense the region of Decapolis. All the Greek cities had theatres, Greek temples, hippodromes, race-courses, etc. (see HISTORY SECTION about Greece and Rome). They were very different from a truly Jewish city.

With the exception of the areas under the rule of Syria, Palestine in our Lord's time fell into three main divisions. This was due to the will of Herod the Great who, when he died, left *Samaria, Judæa*, and the *northern part of Idumæa* to his son Archelaus, with the title of King; *Galilee and Peræa* to his son Herod Antipas (the Fox), and to another son, Philip, the *region east of the Upper Jordan* (see Map 3).

Here are a few notes on these divisions as far as they concern the life of Jesus, beginning with Galilee and Peræa:

(1) *Galilee and Peræa* was ruled by Herod Antipas from 4 B.C. to A.D. 39. The region of Peræa was less thickly

populated than Galilee, and is rarely mentioned in the Gospel story. Peræa was separated from Galilee by territory under the influence of the Greek cities, Gadaia, Scythopolis, and Pella. Herod Antipas paid most attention to Galilee. At first he ruled from Sepphorus. This city took part in the revolt against Rome in A.D. 6, and as a result it was destroyed by the Romans, but shortly after rebuilt. This happened during the boyhood of Jesus, and He must have known the tragic story, because the town of Nazareth, where He lived, was not far south of Sepphorus. Later, Herod Antipas built the city of Tiberias, on the western shore of the Sea of Galilee, and moved his capital and residence there. Galilee was bounded on the east by the Jordan River and the Sea of Galilee. In practice the northern part of the sea's eastern shore was looked upon as part of Galilee.

(2) *Samaria, Judæa, and the northern part of Idumæa.* Archelaus (see Matt. ii. 22), son of Herod the Great, only ruled until A.D. 6; then the Roman Emperor Augustus deposed him and appointed Roman procurators or governors. Pontius Pilate was one of these governors (Lk. iii. 1). He was appointed by the Emperor Tiberius in A.D. 26. To the Jews the most important city under Pilate's rule was Jerusalem. This was not the Roman view. Other cities, such as Samaria and Jericho, were more important as centres of Græco-Roman life. At Samaria a magnificent temple of Augustus crowned the western brow of the hill (the emperors were worshipped as gods). But of all the cities, Cæsarea took first place with the Romans. It was built by Herod the Great, and had a fine man-made harbour and royal palace. In this

palace the governors lived. But at Passover-time, when the Jews flocked to Jerusalem and there might be danger of a revolt, the governors (or procurators) went to live for a time at Jerusalem. It was this custom which explains Pilate's presence there when Jesus came up to keep the Passover (Mk. xv. 1).

(3) *The Tetrarchy of Philip.* From 4 B.C. until his death in A.D. 34 Philip was tetrarch of the region north-east of the Sea of Galilee (see Map 3). Three cities of the Decapolis were in his region. In honour of his emperor he built a city which he called Cæsarea Philippi, i.e. Philip's Cæsarea (cp. Mk. viii. 27), to distinguish it from other cities of the same name. Pagan shrines marked its non-Jewish character. Indeed, the region ruled by Philip was mainly Gentile. Philip rebuilt Bethsaida, on the lake, for his capital, and named it after Julia, the daughter of the Emperor Augustus. It is called Julias or Bethsaida Julias; in the Gospels the older name Bethsaida is still used (cp. Mk. vi. 45).

Although Palestine in our Lord's days may seem a group of entirely distinct areas, the fact that it was under Rome's control gave it real unity. All rulers—tetrarchs, procurators, or whatever they were called—held their power by grant from Rome. All were under the eye of the Roman governor in Syria. This helped to keep peace, and made travel free and safe to all parts of Palestine. Jesus could go freely, not only through His own country, Galilee, but also into Philip's territory (Mk. viii. 27), into the Decapolis (Mk. vii. 31), and into the region ruled by Pilate. He could even go without challenge into the parts which were under the rule of Syria (Mk. vii. 24).

By studying the map of the Roman Empire (HISTORY, Map 2) and a map of Palestine (RELIGIOUS INSTRUCTION, Map 3), the children will see that Galilee was a good place for Jesus to begin His teaching. Unlike dry, sterile Judæa, it was well-watered, famous for its olive trees, and well populated. The Sea of Galilee was the centre of Galilean life: "Imagine that wealth of water, that fertility . . . those great highways, that numerous population, that commerce and industry, those strong Greek influences—imagine them all crowded into a deep valley, under an almost tropical heat, and round a blue lake, and you have before you the conditions in which Christianity arose, and Christ Himself chiefly laboured."

The lakeside was dotted with towns or villages, the chief city being *Tiberias*, founded, as we have said before, by Herod Antipas, and therefore hateful to the Jews. *Capernaum* was the centre of a flourishing fishing trade and a boat-building industry. Today it is called Tell Hum. *Magdala* was famous for its dyes, and *Bethsaida* for its green orchards and gardens. Then there was the Greek city of *Gadara* (a few miles inland and not in Galilee), with its amphitheatre and acropolis, and *Tarichæa*, with its hippodrome and fish-curing yards.

Galilee was not a secluded place, cut off from the great world-stream, but open to outside influence. It was very different from Judæa, which was out of the way of many of the great trade routes. The men of Galilee, because of their intercourse with others, were far more ready to receive new truths than the men of Judæa. Jesus and His apostles had an open door by which their teaching could go forth—north

and west to Syria, Asia Minor, and Europe, east to Decapolis, west to the Mediterranean ports, and south to Egypt; the new teaching was able to reach all the nations whose representatives thronged the cities of Galilee and travelled along its roads. Let the children look at the roads in Galilee (Map 3), and compare them with the roads in Judæa.

It is well to revise with the children, by means of the History Charts, something of the culture and learning of Greece and Rome. The world was ready to receive the new truth—Greek thought was there to appreciate it, and Roman world-power to spread it. It was not just chance, as a wise historian says, that brought together at this point Roman world-power, Greek world-thought, and the Christian world-religion. Christianity came into a world that had been seeking, seeking very hard, to find God, although it seemed a godless world. The Greeks and Romans had no religion that made any difference to their lives, though they speculated eagerly about "the unknown god."

Syllabus for New Testament

I. THE LIFE OF JESUS

The choice and treatment of events should be such that the outline of the story is filled in with added stories and with rather more detail in each successive year. In Chapter X ten lessons are planned on the life of Jesus, under the heading, "Friends of Jesus." These form a foundation that can be added to each year. One must try to give the children some vivid pictures of Palestine in the time of our Lord, and the notes at the end of each lesson will help the teacher to give these pictures.

In the last year the events should be arranged in as strictly a chronological order as possible. Children, too, during their last year, especially A children, will be interested when revising, in grouping what they have learnt under interesting headings, for example:

(a) *Places where Jesus taught*: (1) In Synagogues. (2) In the Temple. (3) By the wayside. (4) By the seashore (shore of Galilee). (5) On the hillside. (6) By the well. (7) In houses. Children enjoy making little booklets in which they collect the names of the different towns and places to which Jesus went.

(b) *Whom He taught*.

(c) *How He taught*; by stories, actions, questions and answers, sermons, by striking sayings such as Mk. ii. 29, xii. 26; John iii. 16-17; vi. 35; but children can collect them for themselves.

II. THE TEACHING OF JESUS

Especially (a) the *Parables*. Ten lessons are given in Chapter XI on the Parables. Some of the Parables are so beautiful and full of meaning that they should be told at least twice in the Junior School. They should form an

important part of the Junior School Syllabus. (b) The Sermon on the Mount. (c) Christ's new commandment: this the children will have learnt in connection with the Ten Commandments. (d) How to pray.

III. THE ACTS OF THE APOSTLES

No attempt should be made to study the Acts of the Apostles as Church history in the Junior School. But in the second and third year there may be time for some stories of the Apostles and other famous people of the Acts. Certainly children will enjoy some episodes from the life of St. Paul (see Chapter XIII).

Teachers will find these books useful when teaching the New Testament:

A Life of Jesus, Basil Mathews (O.U.P.).

Adventures of Paul, Basil Mathews (O.U.P.).

Self Help Lessons in Religious Instruction: The Message of the New Kingdom, Polkinghorne (U.J.P.). A useful book for older juniors to read. It contains suggestions for a great deal of work that children can do on their own.

CHAPTER TEN

TEN LESSONS ON JESUS AND HIS FRIENDS

THIS series of ten lessons has as its theme the friendship of Jesus. Its purpose is to give Junior pupils a vivid picture of our Lord as a Friend to a variety of different people whose lives He touched. He offers His friendship to fishermen who became His disciples, to the sick, to the lonely, the outcast, the foreigner, etc.

The series begins in the setting of the home in Nazareth when our Lord was a boy, and ends with the Resurrection, with brief selections from the Passion narrative to lead up to it. The keynote of the series is thus the transforming power of the friendship of Jesus, and it finds its climax in the promise of the everlasting presence of the great Friend.

It is not meant to be a consecutive study of the life of Jesus, nor is the material taken from one Gospel only. It is chosen to illustrate an aspect of the life and teaching of Jesus which has a special appeal to Junior pupils.

METHOD

Several of the lessons include two or more incidents, and may therefore be divided into several parts if desired.

It is important to introduce the series by material which is familiar, to arouse the pupils' interest. A review of the Nativity stories would be suitable, or of the familiar stories of the Presentation

in the Temple and the Flight into Egypt.

Each lesson should have its own Introduction. This could refer to the previous lesson and remind pupils of the happenings discussed in it, or it could be a talk or discussion on the subject which provides the theme in the lesson, e.g. the lesson on JESUS, THE FRIEND OF FOREIGNERS may be introduced by a discussion on the foreigners in our own town or country and our relationships with them. This will arouse an interest in the lesson as well as help the pupils to measure their own standards against those of Jesus.

Activity should be planned to form a continuous piece of work, beginning with lesson No. 1 and finishing at the end of the series. For instance, each pupil could make a book with the title "Jesus and His Friends." Each week entries will be made, such as writing a précis of the lesson, drawing scenes from it, pasting in pictures which may be available, copying accurately objects which should become familiar and are mentioned in the lesson, e.g. an Eastern house, Galilean fishing-boat, words spoken by Jesus, and answers to questions. During the term a cover should be designed for the book, if possible in co-operation with the art lessons.

Should a further period be available, a Review of the series may be taken.

LESSONS ON JESUS AND HIS FRIENDS

and the books used by the pupils for this. Each week suggestions are given for the entries, which may be added to by the teacher from the pupils' choice.

Suggestions under "Other Activities" are given after each lesson for those who are not making the book suggested above. Some of the ideas given for the book each week may be adapted to more individual work.

Lesson 1: Boyhood Friends.

Lesson 2: Jesus, Friend of the Fishermen.

Lesson 3: Jesus, Friend of the Sick.

Lesson 4: Jesus, Friend of the Fearful.

Lesson 5: Jesus, Friend of the Friendless.

Lesson 6: Jesus, Friend of Foreigners.

Lesson 7: Jesus, Friend of Women and Children.

Lesson 8: Jesus, Friend of the Crowds.

Lesson 9: The Friend is Betrayed.

Lesson 10: The Everlasting Friend.

Lesson 1: Boyhood Friends (Chart III)

Nazareth was a small town among the hills of Galilee. Its white, flat-roofed houses were built on their lower slopes, and when the wind blew over the hills it swept through its narrow streets. The great high road which led to Syria in the north and Egypt in the south ran over the crest of the hills behind the town, and on it travellers from afar passed by on their business.

One day a small company of three made its way along the road up to the little town. The woman rode on a donkey, and beside her, His hand in His father's, walked a small, sturdy boy. The travellers reached the gate as it

was being shut at night. They passed through. They were at home. This was how Jesus first came to Nazareth, where He grew up to be a man.

Mary, His mother, had to be busy before they could settle down for the night. The floor had to be swept and the door kept wide open to let in the fresh evening air. The bed-mats were taken from the donkey's back and shaken before they were spread on the floor. They ate a simple supper, said their evening prayers, and lay down to sleep.

Next morning a happy day began for Jesus. He ran out into the street to see all the strange new sights. He saw other little white houses like His own with steps outside leading to the flat roof. Jesus ran up the steps of His house and looked about Him. What fun it was to see right up the street and down again. There were boys playing a game at one end. Soon He would be playing with them. What fun!

He went to the well with His mother. Mary carried a jar to fill at the well. Jesus saw that other women who were fetching water knew His mother and called to her, "So you have come back again? Where have you been all this time?" Others called, "Is this your son?" and smiled at the little boy.

Jesus watched Mary as she carefully lifted the filled jar on to her head. Slowly they went home to prepare the meal. While Mary ground the grain between two round stones, Jesus fetched grass for the oven. Soon the fire burned brightly and Mary's small loaves were baked a crisp brown. Jesus knew that He would have one for dinner with dates and figs. Perhaps there would be cheese as well.

Later on He slipped into His father's

shop. Joseph was a carpenter, and already neighbours had given him work to do. Jesus stood by the bench and watched His father sawing the wood into straight planks. He liked the curly shavings which floated on to the floor as Joseph planed the wood and made it smooth. He longed to lift the hammer and bang in the nails. "You will be a carpenter one day, my boy," His father would say to Him when He was eager to help.

The days and years passed happily for Jesus, and the time came when He was old enough to go to school. Every day He would run up the narrow street with the other boys and arrive breathlessly at the Synagogue where the rabbi (their teacher) waited for them in the cool courtyard. There the boys sat down on the sandy floor, each with a little stick at his side. The rabbi sat on a little platform with a large scroll on his knees, and from this he read to the boys the words of the Law, which they repeated after him in a loud voice. Every Jewish boy had to know the Law—had not God given it to Moses for the Jewish people long, long ago?

The boys learnt to write by drawing letters in the sand with the little sticks they had brought with them, copying the teacher's letters exactly. Jesus soon learnt to write His name in big bold letters and recite the words of the most important law of all—the Shema. (Quote Deut. vi. 4, 5.)

There were the holidays, too, when Jesus and His friends spent their days on the hills. Jesus loved to be out of doors among the grass and flowers. During the springtime holiday the slopes were covered with red anemones, and in the summer the mauve thistle sprang up among the tall grasses. Birds

sang overhead, and often He watched them build their nests and feed their young. It was fun, too, sitting quite still and watching the foxes slink to their holes when they scented danger.

The boys often met the shepherds on the hills, and they marvelled how each shepherd knew his sheep. "How can you possibly know one from the other?" they asked one of the shepherds. "Why, a good shepherd knows his sheep," the shepherd replied, "and the sheep know their shepherd. They come to him when he calls them; but a stranger they will not follow, for they do not recognize his voice." Jesus never forgot the shepherd's words.

The day came when Jesus was twelve years old. It was a very special day, for from now onwards He was no longer a child, but a young man with responsibilities. To mark the great day He accompanied His parents to Jerusalem, the magnificent capital city of His country built high on a hill with its sacred Temple. They went to keep the Feast of the Passover, when His people remembered the beginning of freedom for their nation in days of old.

The family started on their journey one early morning with the families of their friends and neighbours. It was a long way to Jerusalem, but the journey was exciting, so the boys thought. They moved by day and pitched their camp in sheltered places by night. Jesus revelled in all the wonderful things He saw and did, and when at last they turned at the bend of the road and saw Jerusalem lying across the valley, He caught His breath for joy. How splendid it looked with the golden roof of the holy Temple shimmering in the sun.

Every day the family visited the Temple courts and joined in the sacrifices and services of praise. But sometimes Jesus slipped away from the crowds and joined the little groups of men gathered round the learned rabbis who explained the meaning of the Scriptures. He even asked some questions, and was so interested that the moment for the Nazareth party to leave was quite forgotten, and His parents had to turn back and look for Him when they missed Him on the way.

"Did you not know that I must be about my Father's business?" He asked them, greatly wondering at their anxiety. He was so happy and at home in His Father's House; but they did not understand then what He meant. It was long afterwards when they did. But now He was only a young boy, and He returned home with them and lived with them as their dutiful and loving son.

Activities

ENRIQUES FOR THE BOOK

Copy the map of Galilee (see Map 3 and Chart VIII) for the Class Book.

Write a page about what Jesus saw and heard in Nazareth.

Make a sketch of an Eastern town on the slope of a hill. (Chart III.)

Copy picture of a peasant's house. (Chart III.)

Draw a scroll of the Law and print Deut. vi. 4, 5, on it.

Make sketches of a handmill, plough, sheepfold, carpenter's tools, etc. Write a caption under each describing its use. (Charts I and III.)

Write an account of a day in the life of a Jewish boy.

OTHER ACTIVITIES

Memorize the Shema.

Make a model of a peasant's house. (See Chapter III.)

Model a handmill, plough, sheepfold, etc. (See Chapter III.)

Act a scene from the school days of a Jewish boy.

Points for Teachers

Shema (Deut. vi. 4, 5). The passage beginning "*Hear, O Israel*," was recited twice daily by the Jews, who called it the *Shema*=*Hear*. It was the first sentence of the Bible learned by Hebrew children. (See the story of the Good Samaritan in Chapter II.)

In Deut. vi. 8, 9, it says about the Shema, "And thou shalt bind them (the words of the Shema) for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates." The later Jews took these words literally and wrote the Shema on small pieces of parchment, placed them in small cases, and bound them on the forehead and the left arm when reciting the words. It is still done by orthodox Jews.

Tell the children some of the things Jesus saw and heard during His life at Nazareth. From the hills surrounding His village He could see Mount Carmel, the scene of Elijah's contest with the priests of Baal; Mount Tabor, the scene of the victory of Deborah and Barak, Mount Gilboa, where Saul met his death; and other places that reminded Him of the grand stories He had been told about the history of the Hebrews or Jews.

He would see merchants coming from Egypt, and long trains of camels and mules going down into Egypt with their

carpets and silks and spices. Looking north, He could see the highway between Ptolemais (Acie) and the Decapolis, with merchants coming and going, and princes and noblemen journeying on pleasure or business of state. Sometimes the sound of Roman trumpets aroused the whole village and a Roman legion came marching by, the eagles on the standards glittering in the sun. Then He would hear stories of Rome, of the emperor far away in the West, of princes, Herod the Great and his sons. How was this great world to be won over to God?

Lesson 2: Jesus, Friend of the Fishermen

Jesus had become a man and worked daily in the carpenter's shop, for His father had died and it was left to Him to earn the money for the family. His work was so well done that the people of the villages around brought their broken pieces to Him for repair, and sometimes they would stay and watch Him at His work and talk with Him about the country's affairs. They hated their Roman conquerors, and although they had to obey their laws, they protested and rebelled in their hearts. Had not God long ago chosen them for His people? Were they always to be cowed and bullied by heathen conquerors? They talked often of the promised Messiah, God's Anointed One, who was to come some day to free them from bondage and rule over them in justice and in glory.

None of them knew that they were actually talking these things over with one who was to be the Messiah Himself, God's Son, sent to save them. They only saw a fine young carpenter with gentle ways and firm, skilful hands,

whose workmanship was of the finest quality.

But Jesus Himself became more and more aware that carpentering was not the purpose His Father had in mind for Him. His was another task, yet what it would be He did not yet know. Some day God would call Him, and then He would understand and be ready to obey. When news came of the strange man from the desert, one John, whom men called the Baptist because he called people to repent from their sins and baptized them as a sign that they were now clean, Jesus knew that this cousin of His had something to say to Him. Perhaps he had been sent by God to show Him what His task would be. So He left the care of the shop to His brothers, who also were carpenters, and set out to the Jordan valley to see for Himself whether John the Baptist had a message for Him.

Jesus listened to John's preachings and felt that God was calling Him to give up His daily work in the shop and from henceforth spend His time in helping the people to know God's will for them. He let John baptize Him as a sign of the new beginning, and then went away alone into the dreary wilderness where no man lived, to think out what He was going to do. There in the quiet, far away from the busy cities, He discovered that God wanted Him to help the people in towns and villages. He learnt how He should show them in many different ways that God was their Father, who loved them and wanted them to understand that their lives would be rich and happy and worth while if they planned them according to His will.

Jesus began His work. His home town of Nazareth was in Galilee, and

perhaps that is why He began His tour of the villages in that province. Often He met people He knew, friends from boyhood days who had settled in places around the Sea of Galilee. He came to Capernaum itself, the town on the lakeside where the fishing-boats lay drawn up on the beach in the warm hours of the day, and where the silvery fish the fishermen caught on the lake was sold in the market-place. He found friends there, too. There was Andrew, whom He had met at the Jordan ford, and his brother Simon, whom Andrew had brought to Him. And there were the two brothers James and John, sons of Zebedee, who owned fishing-boats. In fact, all the four young men were fishermen who knew what it was to face danger on the lake when a storm arose while they were at their fishing.

These often came to talk with Jesus or mingle with the crowd who gathered to listen when Jesus was teaching, and Jesus got to know them well. He saw that they were sturdy and strong, and that they wanted their people to become free and to live in happiness in a land which was no longer governed by foreigners. He knew that they often talked these things over when out on the lake or while they sat on the beach mending their nets. He knew that they were the kind of people He would need to help if He was to carry out God's will.

One day Jesus made up His mind that the time had come to look for helpers, that the work of teaching the people might go on. Immediately He thought of Simon and Andrew, and of James and John. He knew He would find them on the beach, for fish had been sold in the market-place that day and the nets would no doubt need repairs. So Jesus went down to the beach

and looked around. Yes, there they were, Andrew and Simon busily casting their nets into the water for some fish they had seen near the shore. For a while Jesus stood watching them at their work. Then He spoke to them: "Come after me, and I will make you to become fishers of men." He saw the joy light up their faces as they laid down their nets and came to Him, ready to trust and follow Him whenever He would lead.

Together they went along the beach and saw James and John sitting in a boat with their father mending nets. Again Jesus stopped and watched as they worked. Then He called to them too: "Come after me, and I will make you to become fishers of men." Did they understand what He meant by those words? Jesus was truly glad when He saw that they, too, quickly laid down their nets and stepped from their boat to come to Him. He had four helpers now, strong young men who would follow Him and whom He would train to help Him with His work of showing the people the love of God.

Activities

ENTRIES FOR THE BOOK

Copy the map of the Sea of Galilee. (Chart VIII.)

Draw and colour a Galilean fishing-boat. (Chart VIII.)

Write the story of the call of the four fishermen.

Print in large ornamental letters the words of the Call.

Write down what you think Jesus meant by the words "fishers of men."

OTHER ACTIVITIES

Model a boat with a canvas or paper sail.

Make fishing-nets of various types with fine string and corks. (Chart VIII.)

Answer or discuss these questions: What kind of men would Galilean fishermen have to be? Why did Jesus call men like these to be His disciples? What did Jesus mean by the words "fishers of men"? Make a list of "fishers of men" of today.

Make a little booklet about Galilean fishers. Describe their nets and how they used them.

Notes for Teachers

The lake called the Sea of Galilee, or the Sea of Tiberias, or the Lake Genesaret, was 13 miles by 8 miles. It provided the main food supply of the poor in the form of fish. The fish were caught with "cast-nets" and "drag-nets." The cast-net was circular in shape (see Chart VIII). It had lead weights around the fringe or margin, a cord being attached to the centre. The fisherman cleverly throws the net so that it spreads out and falls in its circular form upon the water. It rapidly sinks to the bottom, the loaded circumference causing it to assume a cup-like form enclosing within its meshes all the fish that happen to be under it when it falls. When it has reached the bottom the fisher cautiously hauls in the rope so that the loaded edges gradually approach each other and by their own weight cling together and prevent the fish from escaping as the net is drawn ashore. The fishermen generally wade out when they cast their nets. The "cast-net" or "casting-net" is once named in the New Testament in this account of the call of Simon and Andrew.

Another net used was the *drag-net*,

like the modern seine-net used by salmon fishers today. It was a long woven wall (see Chart VIII) with corks attached to the upper edge to keep it at the surface, while lead weights at the lower edge caused it to sink till the net stood upright in the water. It is taken to sea in two boats, and when "shot" extended in a line with a boat at each end. The two boats then gradually approach each other so as to bring the net into a semi-circle, and finally the two ends are thus at length brought together to the shore, and the net is hauled in, enclosing the fish within its woven walls.

It is this drag-net to which our Lord referred in the parable as He sat in one of the fishing-boats and preached to the crowd upon the beach (see Chapter XI, Lesson 1). He compared the Kingdom of God to a drag-net (Matt. xiii. 47, 48). On the two occasions when miraculous draughts of fish were taken by the Apostles, the nets employed were doubtless drag-nets. Shoals of fish are frequently seen in the lake.

FISHING-BOATS (Chart VIII)

In the time of our Lord there were many different vessels on the lake. Many, of course, were rough fisher-boats, especially from Bethsaida; then there were merchant-boats and passenger-boats and the gilded pleasure-boats from Herod's palace at Tiberias. The boats had *lateen* sails, in shape like a bird's wing, the greatest width of canvas being at the bottom, and tapering off to a point at the top. The upper part thus offered but little resistance to the wind, and so lessened the danger of capsizing in a squall. On all sides (see Chart VIII) mountains surround the lake and render it liable to sudden storms. Gusts of wind sweep down the ravines, which

act like "gigantic funnels" to draw down the cold winds from the mountains, and lash the placid surface into a fury in a few moments. At the stern of the boat is a small deck shelter, where the steersman sits on a leather cushion. Here, St. Mark states in his vivid description of the stilling of the tempest, our Lord lay when there "came down" a storm of wind on the lake. He was in the stern "asleep on the cushion" (Mk. iv, 38, R.V.).

Let the children find the towns and villages on the shores of the Lake of Galilee, or near it. (See Chart VIII and Chapter IX.) The children will like to make a booklet containing all the stories in the Bible that are about fisher folk.

Lesson 3: Jesus, Friend of the Sick

The work of Jesus had now begun in real earnest. His four helpers—Andrew and Simon (to whom Jesus had given the name Peter), James and John—had become His helpers. They journeyed through the villages of Galilee, tramping on the high roads from one place to another. Whenever they came to a village, the news spread like a flash, "The Teacher from Nazareth is here!" and from homes and workshops the people flocked to see and hear Him. They always hoped that He would do something for them—teach them about the love of God which was so strong and comforting, or lay His hands on their sick and heal them of their sickness. Some were happy if they could touch His robe, others wanted to talk with Him. So Jesus and His friends were kept busy even when more helpers came to join their band. He called Matthew the tax-collector, and Philip and Bartholomew, and Thomas and Thaddæus,

another Simon, and another James, and Judas. There were twelve of them now, and they went about together helping Jesus and learning from Him.

Their tramps often brought them back to Capernaum where Jesus had called His first disciples. Once they were invited into the house of a well-to-do man. Quickly the news spread—"Jesus of Nazareth is here," and the people left their work and crowded into the courtyard until there was no more room, not even about the door. Among the crowds were a few scribes and Pharisees, who were the teachers and leaders of the Jewish people. No doubt these had come to see for themselves why this simple man attracted such numbers wherever He went, and whether the amazing things told about Him were true.

They soon discovered that this man could hold His audience, that He spoke *forcefully* and yet so simply that even the most unlearned could catch His meaning. As they listened they became interested and absorbed.

Then suddenly there was an interruption. To understand the interruption you must look at the picture of the house with its flat roof, courtyard, and outside staircase (Fig. 20). Four men now came to the house, carrying their friend, who was paralysed, on his mat bed. There was such a crowd at the entrance to the court that they could not get in, so they carried their friend up the outside staircase on to the roof. Looking down over the parapet, they could see where Jesus stood speaking. They broke away the parapet near Him, and let down the sick man at the feet of Jesus. The crowd in astonishment drew back.

When Jesus saw their faith, He

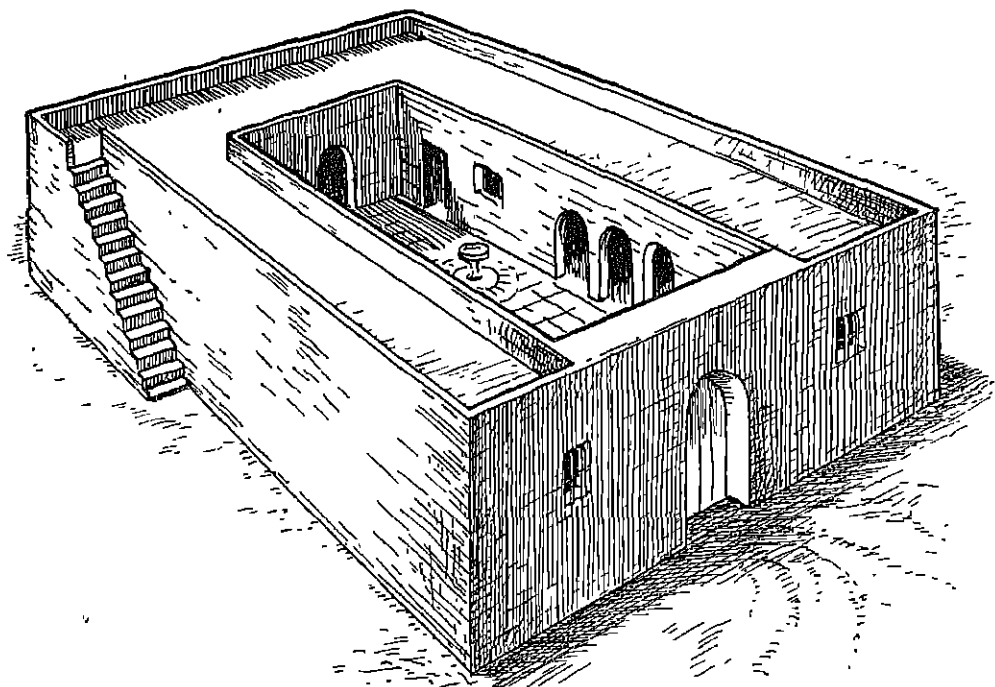


Fig. 20.—HOME OF WEALTHY MAN. ROOMS BUILT ROUND A COURTYARD.

looked down with compassion at the sick man and said, "My son, thy sins are forgiven thee." The sick man's eyes shone with peace and joy, but the scribes and Pharisees looked angry, and whispered together, "What is this? It is blasphemy! Only God can forgive sins!" The disciples looked at their Master, and they saw in His face that He knew quite well what these men were thinking and whispering. Again He spoke, this time to the angry men: "Why do you argue thus in your hearts? Which is the easier thing to say to this man—'Your sins are forgiven,' or 'Rise, take up your bed and walk'?"

Breathlessly the disciples waited for the answer. None came. The angry men dared not speak, for should this man really be able to heal this paralytic,

He would prove that He could do what no other man dared—forgive sins as God. Again the voice of Jesus rang out. "But to let you see that the Son of Man (Jesus often called Himself by that name) has power on earth to forgive sins, I say unto this man, 'Rise—take up your bed—and walk.'"

And, to the astonishment of all, the man rose, bent down, picked up his mat bed, rolled it up and lifted it to his shoulder. His legs, his back, his arms and hands were strong once more. The crowds joined the healed man in praising God, and gladly made way for him to go home rejoicing in his new strength.

By the look on the Pharisees' faces the disciples knew that their Master had made them His enemies, and Jesus knew it too.

News of this act of healing spread throughout Capernaum and beyond, and hope came to the hearts of the sick, and the blind, and the deaf, and the lame, that He might some day cure them too. Wherever He went, He found them waiting for Him, or they would come to meet Him in the road and implore His help.

One day, as they were walking along the road, a man waylaid them. Jesus and His disciples saw immediately that his skin was rough and scurvy and not smooth like theirs. He was a leper, one who had to be isolated from his fellow-men because of the infection of this dreaded disease. He threw himself on his knees in the dusty road and, lifting his arms imploringly, he begged Jesus to take away his sickness.

"Lord, if you will, you can make me clean!" he cried. Jesus looked at him and was filled with pity; the disciples saw with amazement that He did what no other man dared do for fear of catching the disease—He touched the man's skin, and said: "I will; be thou clean." And his skin became smooth like the skin of Jesus Himself. He leapt to his feet shouting for joy. "I am healed! I am healed!" he cried. But Jesus spoke to him again. "I do not wish you to tell any man of this," He said, "but go and obey the law Moses gave to our people long ago, which is to show yourself to a priest that he may certify you healed and safe to live among people, and then bring a gift as a thankoffering to God for your healing."

The man could not have obeyed the command of Jesus to tell no one but the priest and his own family, for more than ever the fame of His loving compassion and healing power spread through the countryside.

Activities

ENTRIES FOR THE BOOK

Make a drawing of the house and courtyard where Jesus healed the paralysed man (Fig. 20).

Tell the story of the paralysed man. Call it "The Four Friends," and make one of them tell the story. Draw a picture for the story.

Find a verse of a hymn that reminds you of the healing power of Jesus. Copy it in your best handwriting.

Write a list of doctors, nurses, and inventors who have followed in the footsteps of Jesus by helping sufferers.

Write the words the leper said to Jesus. Make it clear who says the words, and the result.

OTHER ACTIVITIES

Write the names of the twelve helpers of Jesus, and a sentence about each.

Learn by heart the hymn "Thine arm, O Lord, in days of old."

Make a model of a rich man's house (Fig. 20). Boxes will do for the rooms around the courtyard. Paste a strip of strong paper around the roof for the parapet. How will you make the stairs?

Notes for Teachers

Levi or Matthew the Tax-collector. Palestine was under Roman rule (see Chapter IX) and the Jews felt intensely their national subjection to a foreign power. Those Jews who collected the Roman taxes, the "publicans" of the Gospels, were despised and hated by their fellow-countrymen. But many of these Jewish "publicans," like Levi and Zacchæus, must have been fine men who appreciated the advantages to their country of Roman rule—peace, good order, roads, freedom to travel from

place to place. Many were proud to serve under Rome (St. Paul was proud to be a Roman citizen). On the other hand, many of the publicans were not strictly honest. They exacted more than their due. They often defrauded both Rome and the payers of the taxes.

Jesus called Levi when He saw him "sitting at the receipt of custom" (Mk. ii. 13, 14), that is, he was sitting at the gates of Capernaum collecting the taxes or dues on merchandize brought into the town. *Matthew*, the name given him after his call, means "Gift of God." Our Lord was no respecter of persons and recognized no class distinction. St. Luke tells us that there drew near "all the publicans and sinners for to hear him." Children are generally interested in the call of the disciples ("disciple" means "learner," from the Latin "discere," to learn). They also like to hear about the work that went on by the lakeside—boat-building, fish-salting, tanning, dying, etc. Remind them how houses were built in Palestine, and still are (see Chapter III).

Lesson 4: Jesus, Friend of the Fearful

It was not only the bodies of men that Jesus healed; He helped them, too, to overcome fears which tormented and overwhelmed them. There were many things that people feared in those days. They were afraid of harsh punishments if they broke the Roman laws. They feared breaking the religious laws and rules the priests told them to keep, for then they were threatened that God would punish them; they were afraid of storms, and of sicknesses which no man could heal, and of death. And many of those who were afraid turned to this new Teacher from Nazareth who had such a wonderful power of bringing

hope and peace and joy to men's hearts.

It had been a day of hard work teaching the crowds who had followed Jesus, and when evening came He was so weary that He had to rest. He and His friends were by the lakeside where the fishing fleet was putting out for the night's work. Jesus called out to Peter: "Take out your boat and let us pass over to the other side." The disciples saw how tired their Master was, and they rowed as quickly as they could away from the fleet, right out into the middle of the lake. Heavy storms often came up quite suddenly on the lake, for strong winds from the valleys between the cliffs sweep across the water and make the lake treacherous even for strong fishing-boats. But tonight there was no sign of a storm brewing, and it was quiet on the water, so their Master could rest. Jesus lay down in the back of the boat and, because He was so tired, He fell asleep almost as soon as He laid His head on the steersman's leather cushion.

The disciples talked together in whispers so as not to disturb Jesus. Then they, too, were quiet. The stars twinkled overhead and it was very still.

Suddenly, without warning, there came down a storm of wind on the lake. Experienced fishermen though they were, they had never been caught like this before. The wind shrieked and tore at their sail. Some of the men crawled carefully to it and tried to control it. The rest worked at the oars so that they might get clear of this bad patch of water. Ahead of them the lake seemed calm. But as they struggled to reach the calm, the storm roared so fiercely around them that great waves broke over the boat and it filled. Desperately they baled out, only to find

more water pouring in. They were filled with fear. "We shall drown!" they cried in terror. "What can we do?"

Then they realized that their Master was still asleep, lying quietly on the leather cushion. They shook Him. "Master!" they cried. "Wake! We are drowning! Do you not care?"

Jesus awoke and opened His eyes, and immediately He grasped what was happening. He rose from His place and stood steadily in the rocking boat and calmly looked out at the storm. "Peace! Be still!" His voice, caught by the wind, rang clearly across the water. Without a word the disciples rowed on, and immediately they were in calm water where the wind was dying down, and clouds were breaking in the sky.

They gazed in amazement at Jesus as He spoke to them. "Why are you so fearful?" He asked. "Have you no faith in God?" And as they rowed to the land they marvelled greatly. "Who is this?" they asked each other. "Even the wind and the storm obey Him, and He takes away our fears."

On another day Jesus and His disciples crossed the lake from Capernaum and beached their boat on the other side. As they climbed the steep hillside, they saw a man bounding over the rocks towards them. They saw that his clothes were torn and dirty and that his hands and feet were covered with bruises, and the marks of chains had bitten through his flesh. They knew who he was—one of those mad people who had to be kept away from ordinary people for fear that they might hurt them when their violent fits were upon them. This man's eyes were blazing with madness. The disciples drew back in fear. "This is the man who

calls himself Legion," they whispered. Everybody in the district knew the poor man whose mind was so clouded that he believed that legions of demons had entered into him, preventing him from being sane and normal like other people. "What will he do?" they asked anxiously as they drew back in fear.

Jesus did not draw back. He knew that this man was lonely and desperate and terrified of the legion of demons he thought were in him like tormenting thoughts running round and round in his mind. He knew that the man longed to be rid of them and live a normal life with his family. So He waited quietly for the madman to come close, His kind, steady eyes on him. As the man came bounding down, he recognized the Teacher from Nazareth, the wonderful Healer who turned no one away and might even heal him. But even now his evil thoughts were on him and made him shout: "Son of God, what have you to do here? Have you come to torment us and fight with us?" Shrieking wildly, the man ran to and fro.

All this noisy commotion frightened a herd of swine grazing near by. The disciples saw the swineherds running around in great excitement trying to stave off panic among their charges. But the animals made a mad rush for the edge of the cliff. The madman saw this and cried out: "O that all my evil demons which torment me might dash from me even as those swine are dashing from their swineherds!"

And Jesus made him feel quite sure that they would do so and leave him at peace.

"Go home," He said to him, "go home and tell your friends. Tell them how much the Lord has done for you,

and how He has had mercy on you."

The disciples were astounded to see this madman standing quietly with their Master, his face peaceful although haggard and drawn, his eyes the eyes of a sane man. What a wonderful Lord they followed—even evil thoughts had no power against His goodness; there was nothing mightier than love and compassion.

Now they were surrounded by anxious and terrified swineherds who had lost their charges. They threatened to blame Jesus for the loss and to tell their masters that He had sent the madman's evil spirits into the swine. So the tale went round that the madman was cured and that the evil spirits had entered the swine and had caused them to be killed.

But the disciples knew what had really happened, and they loved Jesus more than ever for His compassion and His strength.

Activities

ENTRIES FOR THE BOOK

Draw a fishing-boat on high waves on the lake by night.

Remember the steep cliffs and gullies through which the wind blew in sudden gusts. (See Lesson 2, Jesus, Friend of the Fishermen.)

Print the words Jesus spoke when He calmed the fears of the frightened men.

Tell of the sad plight of the madman, and say why Jesus did not seem to be afraid of him. How did He help the poor man?

What was the swineherds' story? Why did they tell it?

Draw a picture of the rocky hillside.

OTHER ACTIVITIES

Discuss what was the difference in

the attitudes of Jesus and His disciples to the madman. How did Jesus show Himself to be the Friend of the fearful in the lesson you have heard? Can you think of other incidents in which Jesus took away the fears of grown-up people and boys and girls?

Find a verse in each of the following Psalms which reminds you of the way God may be trusted to take away fear: 46, 91, 107 (between vv. 19 and 31). Copy them and learn them by heart.

Notes for Teachers

The Country of the Gadarenes. We are not sure where this was. We know it was on the eastern side of the lake, because Jesus had crossed to the other side. Perhaps He landed at Gergesa. The land was obviously partly heathen, for Jews would not have possessed great herds of swine. The Greek city of Gadara was eight miles from the lake (see Map 3), but the whole district may have taken its name from the city (see Chapter IX).

The *legion* was a Roman military force of 6,000, but it is not likely that the number is intended literally.

Lesson 5: Jesus, Friend of the Friendless

The disciples who were the special friends of Jesus were beginning to know that their Master did not care whether He was popular with crowds and rulers, or not. They understood that all His actions were prompted by two things—to do His Father's will and to show men that they were part of a great family of which God was the Father. This meant that they must not leave out anyone, but include even those whom they had been taught to consider to be "outsiders" and not worthy to be spoken to

by respectable Jews. So they were not a bit surprised when one day Jesus made friends with such an "outsider."

They were on their way to keep the festival of the Passover in Jerusalem and passed through Jericho. This was a prosperous city set among palm trees. From the gates, great roads ran to different parts of the country and to distant lands. Along these trade routes came a constant stream of merchants who brought their wares to sell, or who bought goods in the city.

Jericho was, of course, under Roman rule, as were the other cities in Palestine, and the citizens had to pay taxes for the peace and order kept by the Romans and their soldiers, and the free and safe roads that were necessary for trade. Among the taxes that were collected were payments on the goods which came into the city for sale, as well as purchase taxes on the goods which were bought there and taken out. Tax-gatherers were appointed by the Romans to collect the taxes. They were called publicans. They examined all the goods that passed in and out and then decided what had to be paid. They always asked for more than they handed in, for they wanted to earn a commission for themselves as well as one for the commissioner of taxes who collected the sums from them. So the merchants had to pay more than was due, and this was hard, especially on those who traded in a small way. This made men angry. What made matters worse was that the men appointed by the Romans were Jews, men of their own race. Cheats and traitors they called them, and would have nothing to do with them, or even speak to them.

Zacchæus was the commissioner of taxes in Jericho. He lived in a fine house, for he had grown rich on the commissions he took from the taxes. He was a little man, and his fellow-men would sneer at him and make jokes about his height, for they hated him and called him names like "cheat" or "thief." He had few friends, and so was often lonely. This made him unhappy, and no doubt he knew that he was doing wrong. But was it worth changing if no one believed in him or trusted him? So he did nothing about it until a day came when his whole life was changed.

He went about his business of collecting the taxes from the different publicans who worked for him, when he heard excited talk around him. People were standing at street corners and outside their houses calling to each other. "The Teacher from Nazareth is coming through Jericho today!" "He is on His way to Jerusalem," said another. "We must watch for Him; perhaps He will speak to us; perhaps He will heal our sick."

Zacchæus listened, and a great idea came to him. Jesus, the Teacher from Nazareth, yes, He was a Friend worth having, so people said. He believed in men and gave them self-respect. If only he could have this Man for a Friend, he would never cheat again; he would ask only what the Roman masters demanded. He might even repay some of the money he had taken.

Zacchæus felt that he must see Jesus, he must! By this time the crowds had grown and were lining the main road along which Jesus must pass. "I must get through to the front, or I shall never see Him," thought Zacchæus. But try as he would, he could not get through.

The people sneered at sight of him and would not let him pass. "You want to push through to the front, do you! Well, you won't! Cheat! Traitor!" He hardly heard what they said, so intent was he on finding a place from where he could see Jesus.

Suddenly he had an idea. Farther up the street was a wild fig tree, sometimes called a "sycamore," with low hanging branches. He would climb up this tree and, hidden from the crowds, he would have a fine view of everything. Quickly he ran to the tree and climbed up. He found a seat on a strong branch. Yes, he could see splendidly. By the increasing noise and chatter of the crowd Zacchæus knew that Jesus was approaching. He peeped between the large leaves and saw Jesus in the midst of His friends. He knew Him at once, for His face was gentle and kind, yet strong and firm. What a Friend He would make!

Suddenly he gasped with surprise, for Jesus had stopped underneath the tree and was looking up at him. He heard His voice calling to him: "Zacchæus, make haste and come down, for I am coming to stay in your home."

Stay in his home? Could he have heard aright? Jesus, a Jew, would come to him?

Filled with joy and so excited that he forgot the crowds, Zacchæus scrambled down from his tree and stood before Jesus, who was looking at him with a friendly smile. He hardly heard the angry murmur of the disappointed crowd. "Does the Teacher know who this man is? He is a cheat, a traitor! Going to stay in his house! What next!"

Zacchæus led the way to his home

and, on the way, as they walked together, he told his new Friend about his life. "Lord, I have been a cheat, but I will repay. I will refund fourfold to anyone I have robbed. I will never cheat again."

Anxiously he looked into the face of Jesus. Would He understand that he was truly sorry for his wrongdoing and that he would do anything to be worthy of His friendship?

Yes, He understood, for Zacchæus heard Him speak to His disciples as they followed. "This day salvation has come to this house, since this man, too, is a son of Abraham (a member of God's family). The Son of Man came to seek and save those who are lost."

No, the disciples were not really surprised at this new teaching, for they were learning more and more that it was not they who could judge who was worthy of friendship and love, but God alone who knew the hearts of men.

Activities

ENTRIES FOR THE BOOK

Draw a picture of a tax-collector sitting at the gate of the city taking money from the merchants coming in and going out. Be sure to include some Jews standing by and sneering at the man.

Write a précis of the story of Zacchæus. Draw a sycamore tree. See Chart IV for picture of fig tree or sycamore.

OTHER ACTIVITIES

Discuss the following—Why was Zacchæus friendless? Why did he long for a friend? What made him believe that Jesus would be a good friend to have? Why did he confess to sins be-

fore Jesus accused him of having done wrong?

Write a prayer giving thanks for your friends.

Zacchæus may have become a tax-gatherer because of his appreciation of the Roman rule. What was there good about the Roman rule? Write about some of the good things done by the Romans. (See HISTORY SECTION.)

Points for Teachers

Stress the facts (1) Jesus went to be the guest of a publican, and shared with Zacchæus the enmity of the crowd that followed. (2) Contact with the personality of Jesus made Zacchæus a new man. This shows the value of keeping in touch with all that is good and great. "One needs must love the highest when one sees it."

Lesson 6: Jesus, Friend of Foreigners

There seemed to be no end to the wideness of the friendship of Jesus. The disciples had accepted Levi the tax-collector as one of themselves, and they had learned from Jesus that even a commissioner of taxes such as Zacchæus was worthy of kindness and friendship. They still had to learn that God's love could not stop at their own race but had to seek farther, that He was also ready to be the Friend of foreigners on whom all self-respecting Jews looked down.

There were the Samaritans, for instance. Jews had no dealings with these people, although their province was right in the middle of their land, between Judæa and Galilee, and the quickest way to get from one to the other was through Samaria. (See Map 3.)

The quarrel had begun centuries before, when the Jews who were return-

ing to Jerusalem from exile refused to allow the Samaritans to help rebuild the sacred Temple. Since then the quarrel had been kept up, and even in the days of Jesus no Jew would travel through Samaria if he could possibly avoid it, for they would be treated with rudeness and often not allowed to stay the night or eat in an inn.

But the disciples saw that Jesus refused to let such a stupid quarrel influence His attitude to the Samaritans. He saw in them children of God's great family, and He was ready to treat them as such and offer His friendship. Once He astonished them by talking with a Samaritan woman who had come to the well by which Jesus was sitting. They themselves had gone into a nearby village to buy food, and were still smarting on their return under the jeering insults they had had to put up with before the Samaritans would sell them food. And then to come back and see their Master actually talking to a Samaritan, and a woman at that! Strange indeed, and hard to understand.

On another occasion when they were travelling through Samaria (for Jesus refused to go the long way round to avoid it), they found that they would have to stay the night there. So a few of their number went on ahead to make arrangements in a village. When Jesus and the rest arrived, they found their friends seething with anger and resentment, for the villagers had flatly refused to let them stay and would not even give them food, nor allow them to rest while waiting for their friends.

How could they punish these people? Remembering an old story which told how their prophet Elijah had called fire down from heaven to burn his enemies, they turned to Jesus crying, "Shall we

call fire down from heaven to consume these people?" They were much astonished when their Master rebuked them sternly, tired and disappointed as He must have been, saying: "You do not understand what kind of spirit is in you!" So they trudged on until they came to a place where they were allowed to shelter for the night. The disciples wondered greatly that their Master would not think harshly of people who insulted Him. It seemed that He was their Friend too.

And then there were the Romans, the hated conquerors who ruled over them and taxed them to pay for the administration and the army of occupation. Never could they get away from the hated sight of Roman soldiers in their splendid armour and shining helmets and shields, who were always on the watch and ever ready to march down upon them and enforce their laws and rules at the point of the sword. That Jesus should be their Friend too was quite beyond the disciples' understanding. But He was, for would He otherwise have troubled to heal an ordinary slave belonging to a Roman centurion? True, this centurion was a kindly man who did his best to make the Roman occupation less irksome for the Jews of Capernaum. He had even built them a synagogue, and sometimes talked with the elders about the true God. No doubt he was interested in them—but still, a Roman!

They were on their way home to Capernaum from one of their journeys when they met some of the townsmen who had come out to them. As they talked together the disciples were surprised to hear the request they made to their Master. "We came out to meet you, for we wish to ask you a favour.

We have a certain Roman centurion stationed in Capernaum whose servant is very ill, indeed. He fears that he will die. It may seem strange to you that we, Jews, should ask you to come and heal this slave, but the Roman is a kindly man and loves our nation and has built us a synagogue. Will you come and help?"

The disciples were not at all surprised to hear the answer. "I will come and help," said their Master, and they went on towards the city together.

As they came near to the city gate they saw the centurion himself hurrying towards them. He saluted Jesus and spoke to Him. "I am not worthy for you to come under my roof," he said. "Give the command, and my servant will be cured. You have authority, and although I am under authority to one of higher rank, I too have authority over others. To my soldiers I say, 'Go,' and they go, or 'Come,' and they come, or 'Do this,' and they do it. I know that what you say will be done."

The disciples could see the amazement in their Master's eyes as He listened to those words. That a foreigner, a Roman soldier, could have such faith in Him, when so many of His own people would not believe, was astonishing.

"Truly, I have not seen such faith like this among my own people," He said to the crowds and, turning to the centurion, He added, "Go your way, and as you have believed, so be it done to you."

The disciples followed Jesus into the town, and before long they rejoiced at the news, that spread like wildfire, of the cure of the centurion's servant.

Yes, the friendship of Jesus was for foreigners too.

Activities

ENTRIES FOR THE BOOK

Draw a map, showing Samaria between Galilee and Judæa. (See Map 3)

Write what you know of the reason for the enmity between the Jews and the Samaritans.

State what you think Jesus meant by His stern rebuke to the disciples.

Draw a picture of the disciples trying to find lodging in a Samaritan village and being refused.

Draw a Roman centurion. Write underneath why the Jews hated the Romans. (See History Chart VI for picture of Roman centurion.)

Copy the conversation between Jesus and the centurion.

OTHER ACTIVITIES

Find a hymn in your book which speaks of the love of God for all people.

Copy and learn John x. 14, 16. Whom does Jesus mean by "other sheep"?

Notes for Teachers

A *centurion*, an officer who commands from 50 to 100 men, or a "century." Luke tells the story in chapter vii. 2-10. Matthew also has this story, but states that the centurion came to Jesus in person instead of sending two sets of messengers. As the Gentiles responded to Christian preaching while the Jews, as a nation, rejected it, so the centurion, a symbol of Gentile Christians, shows greater faith than Jesus found in Israel.

Lesson 7: The Friend of Women and Children

It was usually the men who followed after Jesus or who asked Him questions.

Of course, there were women among the crowds that followed Him, but they kept in the background, for their laws taught that women should not be heard among the councils of men. But they were just as eager to hear Him speak and watch Him when He healed the sick, and hear His words of hope and comfort to the sad and lonely. With gladness, when He came near to a village, the women would run out of their houses and call to each other, "The Teacher is coming! The Teacher will be here!" and they would laugh for joy. And the children, when they heard that Jesus was near, would leave their play and run to meet Him. They loved Him, for He was so kind and His arms were strong to lift them up, and they felt safe and happy in them. His hands, too, were so gentle when they touched a bruised or scratched knee.

One day Jesus was teaching a group of men who had come to Him with questions. He tried to help them to find the answers; they talked earnestly together.

The news that the Teacher was in the neighbourhood came to a village. "Did you hear? The Teacher is near!" the women called to each other. "Will He pass this way?" they wondered. But although they waited long, He did not come. The women did not know that He was surrounded by a group of men who had come to Him to hear Him teach, and who wanted to know more about God and heaven, and about right and wrong. All they knew was that they and their children wanted to see Him and speak to Him. "Let us go and find Him!" said the women. "We will take our children. Perhaps He will lay His hands on them in blessing and smile at them."

So they prepared to go, and soon they set out, mothers from many homes with little children in their arms, and others running alongside, all excited because they would see Jesus.

Before long they came upon the group of men, and the women could see Jesus sitting on a stone in the middle and talking earnestly to the listening men.

The women stopped and looked at each other. How could they get through to Him? The men would push them back, saying, "What business is it of yours to disturb the Teacher? Go home!" The children began to whimper. They were tired and disappointed. "Can't we see the Teacher?" they asked, and their shrill voices roused some of the men in the listening group. They turned angrily and hushed the children, and a few of Jesus' disciples came towards them shaking their heads. "You cannot disturb the Master now, He is busy on important business. Go back. He will see you another time."

Just as the women sadly turned to go back, they heard a different voice, not rebuking nor angry, but oh, so kind and friendly. "Come unto me!" it said. Eagerly the women and children turned towards the place where Jesus sat, and they saw that the men were moving back allowing them to pass through. The children shouted for joy and ran up to Jesus, and the women felt a strange happiness in their hearts as they watched Him with their little ones. He lifted one on to His shoulder, one sat on His knees; His arm was round another, and His hands were laid in blessing on the head of yet another. The rest clung to Him, knowing that in turn He would hold and touch them too.

And they saw, too, that He was look-

ing sternly at His disciples who had wanted to turn them back. "Let the little children come to me, and forbid them not; for of such is the kingdom of heaven," He said to them. One by one He took the babies from their mothers' arms and blessed them, and everyone who watched, even the important men who had been angry at the interruption, were cheered at the sight.

Among the friends of Jesus were two other women. They were sisters and lived with their brother Lazarus in a village near Jerusalem called Bethany; Martha was the name of one, and the other was Mary. Their village lay on the way to Jerusalem, so it often happened that Jesus came to see them when He passed by. How glad they always were when He came, and they would do their best to make His stay a happy one. Sometimes His friends would come with Him, and sometimes they stayed for the night. There was room for all of them, and it was quieter here than in the big city with its narrow, echoing streets.

The two sisters were unlike each other. Martha was a good housekeeper who liked to cook good meals and have everything spick-and-span. But she was inclined to be fussy and go over the same bit of work again and again. Often she became hot and bothered, and sometimes annoyed with her sister Mary, who was more thoughtful. Mary liked to sit quietly and ponder over wise words she had heard people say, or think her own thoughts. She loved lovely things and saw their meaning and message. Her most precious treasure was a flask of costly perfume so fragrant that if she broke off the top the whole house would be filled with a sweet odour.

It was the time before the Passover Feast when, from every part of the country, whole families were making their way towards Jerusalem, and the two sisters were expecting to see Jesus. They had heard that He, too, was planning to come to Jerusalem for the feast, although His friends were trying to persuade Him to stay away. Martha and Mary were anxious too. They knew that the priests and rulers were openly hostile to this Teacher from Nazareth who dared state His opinions fearlessly about God, and what He expected His people to be like. Many of His statements were opposed to their own. Yet the people were following Him, and the priests felt that they were being discredited and neglected. Jerusalem was their headquarters, the city was full of them, for here was the great Temple, and here the Sanhedrin (the Government) met to govern the people as far as their Roman conquerors gave them opportunity.

Would Jesus be safe in the city, the sisters inquired of each other, but they could not answer their question. Mary, especially, thought of many terrible things which might happen. His enemies were so powerful and had the Temple guard to carry out their orders. They were glad to know that He would be staying with them and have a quiet, friendly home in which to spend His nights.

The time came when they could expect Him at any moment. So Martha, the good housekeeper, got busy and once again cleaned everything in the house to make it worthy for its special Guest. "Mary, come and help. Mary, do this for me!" was her cry, and no doubt she was irritated when she saw that Mary was deep in thought while

helping her. Would anything happen to Jesus? Was He not a special Friend to all men? Was He not the King of the earth? Surely, He was a King belonging to God's Kingdom. She would ask Him about this when He came. What must she do to belong to God's Kingdom?

So when He came and Martha had welcomed Him and then bustled away to see once again whether everything was ready, and to prepare the meal, Mary sat and learnt from Jesus. His disciples were there, too, and no doubt she learnt much from hearing Jesus talk to them.

But they were interrupted, for Martha's voice called, "Mary, where are you? Come and help me serve the meal!" And then Martha herself looked in through the opening and saw Mary sitting listening to Jesus. That was more than she could stand, and she cried: "Lord, do you not care that I have to do all the work alone while my sister sits here talking with you? Tell her to help me."

Jesus, loving Friend of Martha as well as of Mary, knew how she felt—hot and tired through wanting to have everything ready for Him. He saw that she would probably also have liked to sit quietly and talk with Him, for He knew that she loved Him. So He smiled gently and said, "Martha, Martha, be not anxious about so many things. But few things are needful for a simple meal. Mary has chosen the better part, to learn from me. You have been too anxious to provide a good meal."

Martha knew that He understood, because of His gentle rebuke. Soon the meal was ready and they all sat down to eat, quite a big gathering for the sisters to provide for and serve.

As they sat at the meal, Martha busy serving, Mary was looking again at Jesus. Her earlier thoughts came back to her. Yes surely, He was a Friend, but also a great King. How did you show honour to a great King? Suddenly she remembered her great treasure locked securely in her chest. That flask of costly perfume, surely a gift fit for a King to show Him honour. She rose and slipped away. Eagerly she opened the chest and took out the perfume. She would pour it over the feet of Jesus. He would understand that she gave this, her treasure, for the joy of having Him for her Friend.

She came back to the table and knelt down at the feet of Jesus. Quickly she broke the sealed top away, and as she poured the perfume over His feet the whole house was filled with fragrance. She saw how amazed everyone was. They stopped talking and looked at her. She was proud and glad that she had given her best to Jesus.

She wondered at Judas, one of the disciples, when he spoke angrily. "What a waste is this! Surely it would have been better to sell the perfume and give the money to the poor than waste it in this way!"

Mary looked anxiously at Jesus. Did He think so, too? She was comforted when she saw Him smile and say, "Leave her alone. She has done this to give me honour. The poor are always with you, and you have many opportunities of helping them, but me you will not always have with you. That this woman has honoured me thus will not be forgotten, but be remembered by those who remember me." *

* This account is taken from St. John's Gospel.

Activities

ENTRIES FOR THE BOOK

Copy the well-known words Jesus spoke to the men who would have turned the children away (Mk. x. 14).

Make up a short poem or write a story about Jesus and the children.

Copy the sketch of the triclinium around which Martha would seat her guests (for picture see Chapter III, Fig. 10).

Write a short paragraph telling the differences between Martha and Mary. Draw the flask of perfume and add a caption underneath.

OTHER ACTIVITIES

Act the story of Martha and Mary preparing for the coming of Jesus and His disciples.

Write a conversation between Martha and Mary.

Points for Teachers

Martha and Mary. The children must not think of Mary as being idle. Mary was thoughtful. Martha missed many glad thoughts because she was over-anxious about too many things not of the highest importance.

Mary sat at Jesus' feet—this phrase is that used for a pupil being taught by a Rabbi. The children must not think of Mary literally sitting at Jesus' feet and letting Martha do all the work. She was listening and learning from Jesus. One can work with one's mind as well as with one's hands. This is often forgotten. Point out how gently our Lord rebukes Martha; this gentleness is expressed in the repetition of her name. Martha was practical, and our Lord's rebuke of her does not mean that He disapproved of practical people,

it was only a warning that practical people must be careful to give time to spiritual things.

"... *but one thing is needful*" (or few things are needful), meaning that an elaborate meal was unnecessary.

The alabaster box or flask of perfume (John xii. 1-9). This can be told as a separate story or joined with Luke's story (Lk. x. 38-end) as in the story above. According to John, our Lord came to spend His last Sabbath upon earth with the family at Bethany. A supper was given in His honour, and Mary took an alabastrium—a flask with a narrow neck, full of costly perfume—broke it and poured it on Him. Our Lord, whose thoughts were on His coming Passion, knew Mary's motive. She had rendered Him the last service of love, and the house was filled with the sweet scent of love. The teacher should try to stress our Lord's appreciation of the beautiful and the symbolic.

A sketch of the triclinium on the board is necessary (Fig. 10, Chapter III), so that the children see how it was possible for Mary to pour the precious scent on the feet of Jesus without disturbing Him or the other guests. The scent was the symbol of love.

Lesson 8: Jesus, Friend of the Crowds, or Jesus' Entry into Jerusalem as King of Peace

It was the Monday before the Passover Feast, and Jesus and His disciples were still with Martha and Mary in Bethany. Jesus had been deep in thought, and the sisters had left Him, for they understood dimly that their Friend had come to a turning-point in His life. Somehow they knew that He was coming to a decision which would affect the whole of His future.

They were not surprised, therefore, when He told them that He must leave them that day, but that He would be back again for the night. "The city is full of visitors," they said to each other as they worked in the house, "how much better that the Master sleeps here at nights with His friends, for no one will have room to put them up."

Meanwhile, Jesus and His disciples went on towards Jerusalem. As they came to Bethphage, near the Mount of Olives, He picked out two of them and gave them instructions. "Go to the village over there," He said, "and you will see an ass's colt tied up on which no one has ever yet ridden; untie it and bring it to me."

"But suppose the owner stop us?" asked one of them. "He might not let us take away his ass."

"If anyone asks you why you loose it," answered Jesus, "answer with these words 'The Master has need of it,' and he will send it back here without delay."

The two disciples set off. The rest who waited looked at Jesus with happy, excited eyes. They remembered an old prophecy, written in their sacred writings, by the prophet Zechariah:

"Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy King cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass, upon a colt the foal of an ass."

Had Jesus thought of that passage when He sent them off to find the colt? Was this His way of showing to the huge crowds that He was a king of peace and goodwill? It would be wonderful if He really showed Him-

self as King at last. The crowds would surely acclaim Him, and He would become their King and everything would end happily. Well, they would see that He did ride along the road like a king! So the disciples placed their cloaks on the back of the colt, and Jesus mounted and rode along the road. News of what was about to happen had spread like wildfire, and the crowds, who had nearly reached the gates of Jerusalem, turned back to meet Jesus. Excitement grew, they shouted and sang and laughed for joy, and as they ran alongside, they tore down leafy branches from the trees on the roadside and scattered them at His feet to make a carpet or waved them as they shouted, "Hosanna! Hosanna!" They took up the ancient chant, "Blessed is the King that cometh in the Name of the Lord." Each time they sang this they ended with "Hosanna! Hosanna in the Highest!"

So, amidst shouting and waving of branches, Jesus rode through the gates into Jerusalem, the city of David, the great king of the Hebrews. He rode into it as a King of Peace and Goodwill. And the people were glad and thought that the end of their troubles had come. Their King had come to save them from their conquerors.

But those who were the rulers of the people, and the priests who did not want Jesus to be the King, stood aside with scowling faces and plotted how they could get rid of Him.

The streets were filled to overflowing, for the crowds wanted to follow the procession and see what might happen. Was not this the wonder-worker whose fame had spread throughout the land? They jostled and they pushed until they reached the wide upward slope of the

Temple. "He is going to the Temple!" the word was passed on, and more quietly the crowd followed. The Temple had wide courts, and they would all be able to see. Those who were in the front with Jesus saw a strange thing, which filled them with awe and admiration. This man had courage, He was not afraid of the scowling faces of the rulers and priests. He entered into the Court of the Gentiles where the Roman coins of the pilgrims were exchanged for Temple currency and where the birds and beasts were sold for the sacrifices; He stood still, looking around, and saw that the cheating and haggling was as great as ever. The moneychangers were giving the pilgrims less than they should for their coins, and the sellers of birds and beasts asked exorbitant prices which took all the money the pilgrims could afford. The disciples watched their Master with anxious faces. He looked so stern, so terribly angry! Would He do anything rash which might bring the wrath of the priests on Him, for everyone knew that the priests were allowing much of the cheating for their own profit. Then what would happen to Him? He would not be safe!

Their fears were fulfilled, for they saw Him stride forward and with a sweep of the hand upset the tables of the moneychangers so that the coins rolled away under the feet of the crowds. He called to the dove-sellers, "Take them away!" and upset their stalls. There were cries and shouts and much excitement, the moneychangers tried to collect their money, the dove-sellers grabbed their birds, the sellers of beasts held on to their cattle which were stampeding in the rush and turmoil. With blazing eyes Jesus faced the

priests who had come forward to protest. His voice rang out, "Is it not written: 'My House shall be called a House of Prayer for all the nations?' But you have made it what it is now—a robbers' cave."

The disciples heard voices in the crowd murmuring, "It is true, He is right." But they also saw the furious faces of the priests and knew how dearly they would have liked to call the guards to arrest Jesus there and then. But nothing happened, for no one dared touch this man with the crowds about. Many of them had acclaimed Him King, and at the moment were ready to follow Him where He would lead.

But the disciples knew that the priests would not rest until they had Jesus under lock and key. Jesus knew this too, but He went on calmly with His work of teaching the people who came to worship in the Temple.

Activities

ENTRIES FOR THE BOOK

Copy the words of the ancient chant.

Write a description of the procession. The disciples spreading their garments on the colt was an act of royal homage.

Look at the plan of Herod's Temple, Chart VII. Draw a simple plan of the Temple to show the Court of the Gentiles.

Draw a picture of the buyers and sellers and moneychangers in the Court of the Gentiles. Print underneath the challenge that Jesus flung out to them all.

OTHER ACTIVITIES

Learn by heart the crowd's proclamation, and the challenge of Jesus in the Temple. Why did His powerful

enemies not arrest Him there and then? Learn Ps. cxviii. 26.

Notes for the Teachers

Hosanna means "O Save!" or "Save now!" and in Hebrew was addressed to God. When taken over by the early Church, it was misunderstood to mean "Glory" (to God), or "Hail!" St. Mark has evidently in this story understood it to mean, "Glory to God," "Glory to God in the Highest!"

Jesus rode into Jerusalem on an ass (i.e. as King of Peace), not on a horse (i.e. as a warrior king). The usual way of travelling for peaceful people was on the back of ass or mule; horses were for warriors, or desert chieftains.

"Blessed is he that cometh," etc., is said to have been the familiar form of welcome to pilgrims. It was probably the immediate followers of Jesus, rather than all the crowd, that so hailed Him.

Pin up Chart VII, the plan of Herod's Temple, so that the children can get to know the different parts of the Temple, especially where the story happened. They will see that the Temple was not just one building like a cathedral, but that it had many different parts, and was very large indeed.

The priests gained much money through the pilgrims. A Temple-tax of about 1s. 2d. had to be paid by every Jewish pilgrim, and as only Temple coins—shekels and half-shekels—were accepted, those who had foreign money—Roman money, for example, debased by images—had to have recourse to the moneychangers, who made a profit on changing the coins. No pilgrim could present himself before God in the Temple without a sacrifice, and as the animal victims had to be bought on the spot and pass official scrutiny (they had to

be without a blemish), they were sold at very high prices—exorbitant prices. In addition to these abuses, the Temple Court was used as a short-cut by people laden with household utensils (Mk. xi. 16).

Let the children discuss which title they like best, "Jesus, Friend of Crowds," "Jesus' Entry into Jerusalem," or "Singing Hosanna"? Which tells most clearly what the story is about?

The road from Nazareth to Jerusalem. Children enjoy hearing details about the road Jesus and His disciples followed from Nazareth to Jerusalem. Jesus first followed the road from Nazareth that went eastward to the Jordan, south of the Sea of Galilee (see Map 3). From here the Jordan road turned southwards along the western bank of the Jordan, until it reached Jericho (Map 3). This road was much used by pilgrims and travellers from Galilee and the north. Passing through Jericho, the road crossed the barren hills of the wilderness of Judæa. For twelve or thirteen miles the road runs through a waterless, sun-baked region, with few signs of life except for the lizards sunning themselves on the rocks, a few stray goats, and birds. The Jerusalem-Jericho road has always had a bad name. All through history it has been the haunt of robbers because of the caves and rocks that made good hiding-places. On the way Jesus stopped at Bethany, about two miles from Jerusalem (see Map 3), a pleasant village with cultivated gardens and fields. At Bethphage, near the Mount of Olives, the disciples obtained the colt. He passed round the hillside, and there before them was Jerusalem across the valley, with its mighty walls and the gleaming white-and-gold Temple. It was then

that the crowd broke into the chant: "Hosanna! Hosanna! Blessed is the King who comes in the name of the Lord!" And so Jesus rode down the Mount of Olives, and up the short, steep road to the city gate, and on to the Temple.

Lesson 9: The Friend is Betrayed

Thursday had come, and it was the day on which the Passover meal was eaten in every home in the country of Palestine. The pilgrims who had come to keep the Feast in Jerusalem, and so were away from their own homes, united in big groups for the meal in someone's house or in one of the camps outside the city where they were staying.

Every day since His entry into Jerusalem Jesus had spent the day teaching the people, healing the sick, and meeting the hostile rulers and priests on their own ground as they tried to trap Him into making some false or careless statement. The nights He had spent in Bethany. He knew full well that He was in great danger while in the city, and that His enemies were doing their utmost to find a reason or an opportunity to arrest Him.

So His heart was heavy even as He stood teaching in the Temple courts. He hoped, however, that He and His friends could eat their Passover meal together, a company of friends who had much to say to one another. Jesus knew that the time was short, for it was inevitable that His enemies would have their way.

He made arrangements secretly for a room in the house of a friend. No one must know where the meal was to be eaten or there might not be the chance to eat it. So Jesus called Peter and John

to Him and gave them secret instructions. "Go into the city, where you will meet a man carrying a pitcher of water. Follow him, and whatever house he enters, say to the master of the house, 'The Rabbi asks you, "Where is my room where I can eat the Passover with my disciples?"' He will show you a room upstairs ready for us. There prepare you the meal, and we will come later."

The two disciples went to do as they were bid without telling anyone. Soon they came to the city, and there, inside the gate, they saw a man carrying a pitcher of water. They noticed him at once, for it was the work of women to carry water as a rule, and they followed him without a word. As they entered into a house, John asked the question as Jesus had said, and it all happened just as He had told them. They soon set to work to make everything ready for the meal. They had to remember the special customs for this meal and see that the bitter herbs and the lamb were ready, as well as the bread, and to see that the cup of wine which would be passed round was filled.

When the sun had set, they heard the steps of their friends on the stairs leading to the room, and Jesus and His disciples came in. At the door stood the large pitcher of water and the basin and towel, but there was no slave to wash their feet, and it did not enter their heads that one of them might do this lowly act for the others. To their amazement, it did occur to their Master, for He took off His outer robe and knotted a towel round His waist. He poured water into the basin, and then He bent to wash the dust from the feet of each one of them.

Peter protested. How could he let

Him, whom he honoured as his Lord, wash his feet! "Master!" he cried, "are you to wash my feet?" "You do not understand at present what I am doing," answered Jesus, "but later on you will understand."

When He had finished, He put away the basin and towel and sat down with His friends. "Do you know what I have been doing?" He asked them. "I have been setting you an example, that you should do for others what I have done for you. Happy are you if you do this.

"Listen," He continued, "I am giving you a new commandment. Love one another. It is by this that everyone will recognize that you are my disciples, by your loving and serving one another."

As they ate their meal, they felt glad to be together. But there was sadness in their conversation, for their hearts were heavy with fear and a sense of foreboding. All too soon the meal came to an end. It was time to go. So they sang a hymn and, throwing their heavy cloaks around them, they stepped out into the night. They crossed the city, their sandalled feet hardly making a sound, and passed out of the town to the quiet Garden of Olives on the opposite hill. There they were going to spend the night.

But one of them was missing. It was Judas, who had slipped away during the meal. It was as if he was afraid to remain in the same room with his Master, or so it seemed to the disciples when they recalled the happenings later. Jesus knew why he was missing, for He had seen a fierce determination in the eyes of Judas and an evasive manner, for he refused to look frankly into his Master's face.

The friends were tired. It had been a long day, and the anxiety in their hearts was hardly bearable. So they settled down to sleep, but Jesus was wide awake. He went apart, trying to seek strength and comfort from God His Father, who had never yet failed Him. Jesus knew that the hour of trial was on Him, and He also knew that God did not want Him to attempt to escape. He was to prove, even with His life, that God was love, and that through His Son He wanted to show men that this love was prepared to risk everything, suffering and death, if need be, to save the people. The time was coming now when He must stand before the High Priest and proclaim who He was—the Son of God—the Messiah sent by God to show them His will.

The sleeping men awoke suddenly to a tramp of feet, to rough voices shouting commands, to lights bobbing in and out of the trees in the garden. They sprang up in terror to see Judas, one of their own group, step forward from among the crowd and kiss Jesus.

What did it mean? Was Judas a traitor? Had he betrayed Jesus to the enemy? Even as they sprang forward they heard Jesus speak. His voice was calm. "For whom are you looking?" He asked. "For Jesus, the Nazarene," was the answer. "I am he. Why have you come with staves and swords to take me? I have been daily in the city teaching in the Temple. Why did you not take me then?"

But they answered Him not, for they were amazed at His courage. Again Jesus spoke. "I have told you that it is I whom you seek. Let these others go," and He pointed to the disciples who stood near Him, terrified. But Peter could not endure this. He seized a

sword and struck with it wildly, but Jesus cried sternly: "Put up your sword!" And Peter fell back.

Now the soldiers caught hold of Jesus and tied His wrists and ordered Him to follow them. The disciples, seeing that all hope was gone, lost their heads and fled in terror, leaving Him whom they loved to stand alone in the midst of His enemies. The order was given, the soldiers fell into rank, and Jesus was marched away into the darkness. The garden lay silent and cold under the moonlight.

Activities

ENTRIES FOR THE BOOK

Draw a picture of the Upper Room with the group of friends having their last meal together. Show one place to be empty. (See Chapter III, Fig. 10.)

Write a careful list of events from the time the disciples met the man carrying a pitcher of water to the arrest of Jesus.

Copy a few verses of a Passion Hymn.

Draw the basin and ewer used for foot washing (Fig. 21).

OTHER ACTIVITIES

Sing a Passion Hymn together.

Discuss these questions—Why did Judas betray Jesus? Why did Jesus not stop him doing this? Why did Jesus not resist arrest? Did the disciples no longer love Jesus when they fled? Why did they leave Him alone? What makes people panicky?

Read together the story of the Last Supper in John xiii. 1–20.

Notes for Teachers

It was necessary to arrest Jesus by craft, because many of the pilgrims then in Jerusalem were His followers.



Fig. 21 —EWER AND BASIN FOR WASHING FEET.

The men who came to arrest Him were officers of the Sanhedrin, accompanied by Roman soldiers. The Sanhedrin (assembly)—the Council of Seventy—was the supreme Jewish Court. Rome allowed this court to try all ordinary cases between Jew and Jew, keeping for herself the power to deal with matters of supreme importance. A man deemed worthy of death by the Sanhedrin had to appear for a final trial before the Roman authorities.

Lesson 10: The Everlasting Friend

John and Peter, who had fled with the rest, came to their senses when the noise had died down. Filled with remorse and foreboding, they turned and crept after the procession which was taking Jesus to the High Priest's house. John was known in the house and was allowed in with the prisoner, but Peter remained outside in the courtyard. There, among the High Priest's servants and soldiers, he tried to warm himself by the charcoal fire; his thoughts were in the Judgment Hall with his Master.

He was suddenly roused by a voice saying to him, "Why, you were with Jesus of Nazareth!" Panic seized him. He forgot everything but his own safety, and he cried, "No, I was not; I don't know what you mean!"

But he knew that suspicions had been aroused among the group standing around. As they spoke to him, insisting that he was a man from Galilee and must have been with the prisoner, he denied all knowledge

of Him. No, no, no! Three times Peter denied his Lord, and then he suddenly realized what he had done. He had been disloyal, faithless, to one he loved more than anyone else in the world. He turned and went out weeping bitterly. He had cast himself out from the inner circle of Jesus' friends.

The night passed slowly, but full of terror and wickedness. Jesus had been given a farce of a trial by his own countrymen. They meant to condemn Him, so they used all the means they could think of, even calling false witnesses. Through these witnesses He was condemned for speaking and acting profanely and disrespectfully of God. By their own law this sin was punishable by death. But as the Jews were not allowed to pass a death sentence, they led Jesus to Pontius Pilate, the Roman Governor. Pilate thought the whole affair ridiculous, for he was a heathen and could not understand the Jew's point of view. He thought the prisoner a remarkable man, not guilty of anything worthy of death. He

wanted to save Jesus, but he found the assembled crowds hysterical with fury. The priests and rulers egged them on, and they shouted for His death. "Crucify Him!" they yelled. So Pilate gave in and handed Jesus over to the soldiers.

We know what terrible suffering Jesus had to stand; the soldiers made sport of Him, crowning Him king with a crown made of sharp thorns which they pressed into His head. They clothed Him in scarlet and saluted Him as king. He was flogged and jeered at, and all the time He stood still with the royal dignity of a king, ready to suffer the cruellest pain. When morning came, they led Him outside the gate to a place called Golgotha, and there they crucified Him between two robbers. For three hours He hung on the cross in agony, and then gave up His brave, loving spirit to God, who had given it to Him, with a prayer for the forgiveness of His murderers on His lips.

His sorrowing friends took Him down from the cross and laid Him in the newly hewn tomb belonging to one of His secret followers, Joseph of Arimathea. With a last sad look as the great stone rolled before the entrance, they turned and went home.

Of all the people who were sad at the death of Jesus, Peter was surely the saddest. Had he not failed Him at the time when He needed a friend more than at any time? The others were sad too, but they had lovely memories. To Peter everything seemed to be wiped away except his own faithlessness. Now everything was at an end, all their hopes that they might be "fishers of men," winning men to the service of God and man, were gone. There was nothing left. Jesus was dead. The Sabbath

Day passed slowly, then another long night of brooding and weeping. Would the day never come? Peter sank into an uneasy sleep, but awoke early at the first rays of the sun. John was still asleep. He had no tormenting thoughts to keep him awake, thought Peter.

Suddenly there was a knock on the door. Who could it be? John awoke with a start. They had locked the door for fear of the enemies of Jesus. They had killed Him, they might kill them too. The knocking came again, and they whispered "Who is it?" How relieved they were when they heard the voice of Mary Magdalene. They opened the door and stood back amazed. She and the other women who were with her were radiantly happy! Gone were their sadness and sorrow. Why, what had happened? They questioned her and listened in amazement as Mary told her story. (Now tell the story from Mark xvi. 2-7, but using "we" instead of "they.")

The disciples were speechless. Jesus had risen! Could it be true? Without waiting for an instant, Peter and John ran down the stairs and were on their way to the tomb where they had last seen His body. They must see for themselves.

And they saw that the tomb was empty. They bent to see into the tomb and found the grave-clothes lying there. But there was no sign of the Master. Greatly wondering, they returned home.

It was all so exciting and so wonderful. News spread like wildfire. "Jesus has risen!" "Jesus is alive!" "Mary has seen Him." "He gave her a message." "The disciples and Peter were to meet Him in Galilee, their home province."

On the same evening Jesus appeared

among them as they were gathered together in the upper room thinking of Him and talking over the amazing news. As the days went by, more disciples saw Him and their hearts sang with joy. The end had not come; the work was to go on. He was alive, and counted on them to carry on the work He had begun.

The people in Jerusalem and around the lakeside wondered when they saw these men. A few days before they had been broken and despairing. Now they were radiant, strong, and full of hope and certainty. They could not understand.

But we who bear His Name and know the full story of His life and death and Resurrection know that He is among His people always, everywhere, guiding and teaching and inspiring them, their loving and eternal Friend.

Activities

ENTRIES FOR THE BOOK

All entries should bear testimony to the triumph of the Resurrection of Jesus. Print at the top of the page, "He is risen."

Copy an Easter hymn or verses from the Easter hymns you like best.

Draw an Eastern tomb (Fig. 22).

Write an account of the first Easter Day.

Find Matthew xxviii, and copy the last three verses into the book.

OTHER ACTIVITIES

Learn by heart Matt. xxviii. 18-20. Discuss these questions: What difference did it make to the disciples that Jesus was alive? What difference does it make to the world? Would there be any followers of Jesus—any Christians

—in the world today if Jesus had not risen from the dead? How can men show that Jesus is alive, and that His spirit is alive in the world today? Give examples which show that His spirit is alive in the world today. Sing an Easter hymn or carol together.

Notes for Teachers

Joseph of Arimathea was a man of wealth and standing, a member of the Sanhedrin. He went to Pilate and asked for Jesus' body. Pilate granted his request. Accompanied by Nicodemus, Joseph removed the body, embalmed it with myrrh and aloes, wrapped it in fine linen and laid it in his own new rock-hewn tomb. Wealthy people had their own tombs in caves, usually in gardens, in which they laid their dead. The tombs were either hewn by hand in the rock or natural caves. Niches for the bodies were hollowed out in the walls (cp. Roman catacombs, Fig. 11). At the entrance of the vault was a court. The doorway of the tomb was small and protected by a round stone like a grindstone, which ran in a groove. It was an act of great magnanimity to bury a stranger in the family tomb, but as it was near sunset and the Sabbath, Joseph knew that our Lord's friends would have difficulty in burying Him. Joseph's love and faith had been quickened by the sight of Jesus on the cross, and he felt ashamed of his faintheartedness. He might have helped Jesus. His feelings raised him above the fear of men, above the fear of the priests and the members of the Sanhedrin. His courage is the more noticeable because, to all appearances, he was showing sympathy with a ruined cause, and running the risk of being put to death.

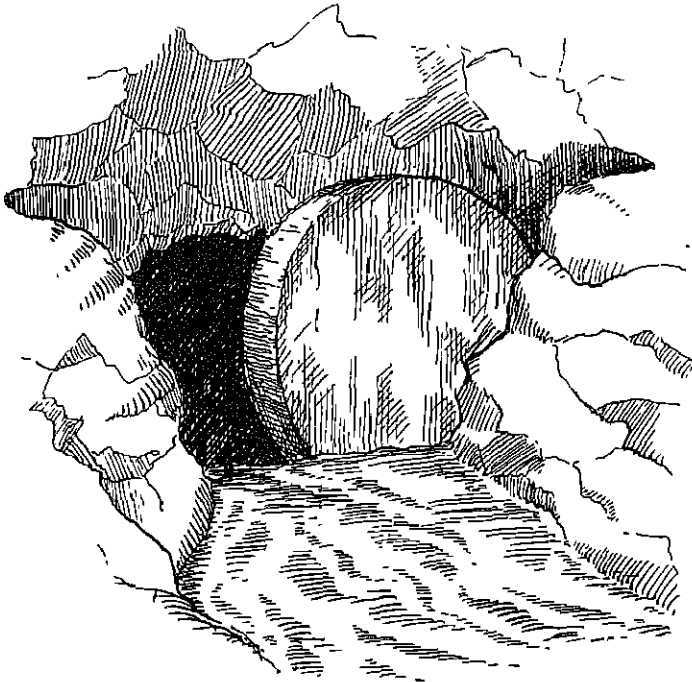


Fig 22.—ENTRANCE TO A ROCK-HEWN TOMB, WITH ROLLING STONE THAT WORKS IN A GROVE.

Children will like to hear the legend of Joseph of Arimathæa which tells how he was driven from Palestine by the Jews. He escaped in a ship, and for many days drifted on the water. One Christmas Day he reached Glastonbury near the Bristol Channel. Here he preached to the Britons. They begged him to do some wonderful thing to prove the truth of what he said. He dug his staff into the ground, and at once it began to bud and blossom. From it sprang a thorn-tree that ever

afterwards blossomed on Christmas Day. It was also said that he brought with him the Holy Grail, the cup from which our Lord drank at the Last Supper. While people remained good and pure, it could be seen at Glastonbury, but afterwards when they became wicked it vanished (York Histories, Book II, G. Bell & Sons). This perhaps is only a legend, but it is well to impress upon children that Christianity came to Britain years before the coming of St. Augustine. The church of Glastonbury is

the oldest church in the British Isles.

In the Infant School and for the younger Juniors, the cruelty, sorrow, and suffering of the Passion should not be stressed. Stress the determination, courage, and unmoved faith of Christ. "Mrs. Alexander's hymn, 'There is a green hill far away,' contains a simple but sound teaching about the meaning of our Lord's death" (from *Syllabus of Religious Instruction*, Surrey County Council, 1945).

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PERHAPS the chief reason for telling the parables is to give a further knowledge of God and His Kingdom in such a way that a child can begin to realize his place in the scheme and purpose of God's world.

"The parables are ancient and Eastern, and that is part of their charm. They take us into another world. We watch the sower stiding along the furrows beside the Galilean lake; we listen to a poor widow begging for justice from an unscrupulous judge; we see an Eastern wedding in progress, or the guests assembling for a feast. We observe the snobbish, self-satisfied Pharisee marching up the Temple steps and the shrinking publican keeping at a distance. We watch the women baking bread, or sweeping the home; the shepherd and the fishermen at work. We see the crash of the badly-built house as the flood swirls about its walls."

But these tales are modern, too, because they are about men and women, and although fashions change, men and women remain very much the same, with the same faults, and hopes, and fears, and need of God.

In teaching the parables one must remember they are not *elaborate allegories*. None of the characters in our Lord's stories of men and women is unnaturally good or bad. None is a mere symbol standing for God. They are all portraits of people we meet every day, and the things that happened in

the parables not only happened in our Lord's time, but happen today: the kind master and the jealous workers in the vineyard; the housewife looking for her lost piece of silver; the fairly ordinary father and his two sons—the stay-at-home and the prodigal; the normal kindly shepherd; and so on. Those who heard the parables knew all these people. Through these stories, Christ brought home to men's hearts the love of God. "Do you think," our Lord says, "that men care more about their property and their children than God cares about you, His children?" The instincts of ownership and parental love that God has implanted in us are but the dim reflection of something far more glorious in Himself. The appeal in the parables is to fact and common sense. The parables deal with commonplace people and events, but they show how near the commonplace is to the divine.

If one identifies the Good Shepherd with God, then one must identify the woman looking for her coin, the master of the unjust steward (a very worldly master) with God, and so on. To deal with them as allegories is to spoil their simplicity and the strength of their teaching.

All the parables are of value, but some in particular should be told twice, in the first and second year, and again in the third or fourth year—each telling will enhance the lessons of these realis-

tic pictures of earthly and natural life. These four parables, if not more, should be told twice—The Prodigal Son, The Talents, The Good Samaritan, The Labourers in the Vineyard.

Ten lessons on the parables are planned in this chapter. Some of them contain more than one parable. The notes at the end can be used at the teacher's discretion. Some of the notes are useful for the second telling of a parable. Many of the stories given begin with a description of the scene where they were told and the incident or conversation which led to them.

Lesson 1: Stories of the Kingdom: The Mustard Seed, The Leaven, The Pearl of Great Price, The Drag-net (Matt. xiii. 31-34, 44-48).

Lesson 2: The Sower (Matt. xiii. 1-9, 18-23; Mk. iv. 1-9, 14-20; Lk. viii. 4-8, 11-15).

Lesson 3: Labourers in the Vineyard (Matt. xx. 1-16).

Lesson 4: The Lost is Found, The Lost Coin and The Lost Sheep (Lk. xv. 1-10; Matt. xviii. 12-14).

Lesson 5: The Prodigal Son (Lk. xv. 11-32).

Lesson 6: The Great Supper (Lk. iv. 15-24).

Lesson 7: The Talents (Matt. xxv. 14-30).

Lesson 8: The Good Samaritan (Lk. x. 25-37).

Lesson 9: Forgiveness without Limit (Matt. xviii. 21-35).

Lesson 10: The Wheat and the Tares (Matt. xiii. 24-30).

Lesson 1: Stories of the Kingdom

It was a sunny afternoon, and a great crowd of people were gathered around a boat in which Jesus was sitting. The crowd surged forward to hear what He

had to say. There were fishermen, His own special friends, and others too, farmers who had journeyed to the sea, perhaps because they wanted to hear Him. Shepherds down from the hills were there, busy merchants, tax-gatherers, boys and girls, and mothers with small children or babies. It was always like this when Jesus was telling stories, for the people knew how interesting He was to hear.

This particular afternoon Jesus told them a number of little stories, parables they are called. He was trying to help them to understand the kind of world God wanted for His people. First He wanted to teach them that small beginnings afford no measure of what will come. The mustard seed is one of the smaller seeds, and there was a Jewish saying, "Small as a grain of mustard." So Jesus told a story about a grain of mustard seed that a man sowed in his garden. Although it was smaller than any seed he had sown, it grew up and became greater than all herbs, and shot out great branches so that the birds of the air could lodge under the shadow of it. The Kingdom of God is like this grain of mustard seed, and from a small beginning it will become a mighty kingdom. The coming of the Kingdom must wait for the spiritual *growth* of the human soul upon earth. Jesus could only sow the seed and wait. With God's help, a life of heavenly stature can grow up out of the common round of man's daily life.

All the farmers understood the parable. Although the mustard "tree" would not be more than six feet high, it was large compared with the seed.

Then Jesus told a story that appealed more to women, because it was about the making of bread. It was to

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show again the greatness of the result that follows from a small cause. A housewife is going to make some bread. She has three measures of meal (about $4\frac{1}{2}$ pecks). She takes a little leaven and hides it in the meal, until the whole is leavened. (The teacher might introduce the lesson by a talk about leaven and how it works. Those who listened to Jesus knew exactly how leaven spreads.) One good deed may influence many people and so spread God's Kingdom. God's Kingdom will not come by a sudden upheaval. It will not come from without. The influence of good deeds and good men will slowly and surely, like the leaven, permeate and vitalize the lives of other men. These two stories about the growth of the Kingdom of God must have made all the listeners feel that they could do something, however little, to further the growth.

His next two parables were to stress the supreme worth of the Kingdom of God. One was about a merchant seeking a goodly pearl. One day he found one of great price. The moment he saw it, he felt he wanted it for his own. He had not enough money to buy it, but he returned home and sold everything he had to get the money. When he held the pearl in his hand, he knew it was worth more to him than anything he had possessed. "God's Kingdom is like that," said Jesus. "It is worth all we have to belong to it." The second parable He told was about a farmer. One day he was digging in his field when he found a treasure. This treasure meant so much to him that he went and sold all he had and bought the field. He felt his treasure was worth all he possessed.

Then there was a story that the fishermen would understand well. It was

about their drag-net or seine net (see Chart VIII). "You know," He said, "that when you go fishing with your drag-net and cast it into the sea, it gathers all kinds of fish. When it is full, you drag it to shore, and sit down and sort out your catch. All the good fish you put into baskets, but the rest you throw away. As you want good fish in your net, God wants good people in His Kingdom."

So by simple stories Jesus taught the people—how His Kingdom would come by the influence of good men and women, the supreme worth of His Kingdom, and the people that He wanted in it.

Activity Suggestions

Write the story of the Mustard Seed and make drawings for it.

Begin to make a collection of parables about plant life; so far you have one—about the mustard plant.

Retell the parable you like best. Say why you like it.

Head your paper "God's Kingdom," and underneath write a list of things to which Jesus likened it, and why.

Do you know any stories of people who were like the merchant and gave up everything to follow Christ? Make a list of names and say what they gave up and what they did to show their love, e.g. St. Francis, Damien, Livingstone, etc.

Make a booklet for your favourite parables. Plan a design for the cover. Draw a picture or pictures for each story.

Points for Teachers

The main point of the Parable of the Mustard Seed is that the small beginning affords no measure of what will

come; it was therefore an encouragement to early Christian preachers. The mustard plant is, of course, a herb, and the "tree" would not be more than six feet high. The parable does not refer to the slow growth of the Kingdom, for the mustard plant grows quickly.

In the parable about the leaven, again emphasize the point of the parable—the greatness of the result following from a small cause. Take this opportunity of pointing out to the children how important company is, and how much good or ill one person can do in a group. Leaven in the Bible is generally a metaphor for the working of evil. Bad influence often tends to spread more quickly than good.

The drag-net; fishermen who caught the fish would naturally separate them. The emphasis should be on the character of the people that He wants in His Kingdom. The explanation makes the parable with its one lesson into an allegory with a meaning attached to everything in the story—this explanation represents the way the parable was expounded in the apostolic age and probably not Jesus' own explanation. (See "The Wheat and the Tares," Lesson 10.)

Some children may be a little puzzled as to what is meant by the Kingdom of God. "Kingdom" sometimes means a territory or an organized society; but the Kingdom of God meant the kingly sovereignty of God. All those who kept the laws of His Kingdom belonged to it, and He summed up the whole of the law in two commandments—to love God and to love one's neighbour (Mk. xii. 29–31; Matt. xxii. 34–40). With younger children it is best to speak about the Kingdom of God as God's rule of love. All who obey the

rule of God, whose name is Love, belong to His Kingdom.

Lesson 2: The Sower

Once again the sun was shining on the shores of the Lake of Galilee, and a crowd of people had gathered round Jesus. Seeing a boat at the water's edge, He stepped into it. The men who owned the boat, perhaps Peter and John, pushed it a little way from the land. The people sat down on the sloping shore, sure that Jesus would talk to them from the boat.

His story was about a farmer sowing his barley or wheat. In order to understand His story, you must try to picture what the fields in Palestine were like, and indeed are like today. There are no hedges, ditches, or fences of any kind to separate one field from another. There are no farms or houses near, because all the farmers live in a village or walled town and come out some distance to their land. Each farmer has his own piece of land; sometimes little heaps of stones mark the boundaries, but no strangers can detect them. One sees a great expanse of country with huge stones or boulders here and there. There were paths or roads crossing the land. It was perhaps owing to there being no enclosures that it has always been lawful in the East to pluck and eat the standing corn as you pass by. You remember how our Lord's disciples, when they were going through the cornfields near Capernaum, began to pluck the ears of corn. It would be quite wrong to do this in our land. Now let us listen to the story Jesus told.

A man went out to sow his seeds. Dipping his hand into his bag, he scattered the grains as he walked along. When he came near a path or road,

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ome of the grain fell by the wayside and the birds of the air came and ate it, because it could not sink into the hard unploughed path. And some fell upon stony places where they had not much earth. Although they began to sprout quickly because they had no deepness of earth, yet when the sun was up they were scorched, because they had no roots. Some grains fell among thorns. They could not grow well because the thorns grew up and choked them. But most of the seeds fell on good ground, and brought forth a rich harvest.

When Jesus finished the story, He said to the people. "If you think carefully, you will understand the story. He that hath ears to hear, let him hear."

Activity Suggestions

What do you think Jesus meant by this story? Read Lk. viii. 4-8 and 11-15.

Corn is a general name for all grains that are eaten. In Palestine the chief grains eaten were barley and wheat. The disciples who plucked the ears of corn might have been plucking ears of wheat or barley. Add wheat and barley to your booklet about Bible Plants. Draw an ear of wheat and an ear of barley. What would the ears be like if there were a rich harvest? Find out more about ploughing and sowing in Palestine (see Chapter III). What other harvests are there in Palestine besides corn harvest? Act the part of the sower, sowing his seeds. Pretend to watch the seeds growing, and talk about their growth.

Points for the Teacher

This story illustrates our Lord's own experience of the different effects of His

teaching. Children like to discuss the different listeners. Emphasize the need for guarding what is good. Good thoughts, good resolutions are easily lost or choked by foolish, silly thoughts.

The words "He that hath ears to hear, let *him* hear," are a challenge to think.

In giving lessons on the parables, help the children to see that the parables, like our Lord's own life, bring what is really divine down to what is commonplace, and in doing so lift the commonplace towards heaven.

Lesson 3: Labourers in the Vineyard

It was harvest-time, September, and the vineyards were becoming full of busy workers. They were very pleasant places to work in, for all was natural and graceful. The vines were not planted close together, but about eight or ten feet in each direction. "The stock or main shoot was suffered to grow up large, to the height of six or eight feet, and was then fastened in a sloping position to a strong stake (Ezek. xix. 11), and the shoots suffered to grow and extend from one plant to another, forming a line of festoons. These shoots were pruned away in the autumn." In some districts the vines were allowed sometimes to trail on the ground or were propped up by pieces of wood when the grapes were ripening, or trained over heaps of stones piled up for the purpose. Round towers or watchtowers were built for the protection of the vineyard. The harvest was a busy time, for the grapes had not only to be picked, but carried to the winepresses (see Chart IV) hewn out in the rocks, where men trod on them to squeeze out all the juice. Songs were often sung to enliven the work of treading on the grapes. Sometimes ropes

were fixed to a beam overhead; holding these made treading on the grapes easier. The juice or wine collected in the lower vat. This wine was stored in large earthenware jars half buried in the earth or in leather bottles.

Early one morning the master of a fine vineyard went out to hire labourers to work in his vineyard. He went to the market-place of his town, where men who wanted work often congregated. Here he hired some labourers for a penny a day (the penny, or denarius, was worth about 9d.; this was of much more value than 9d. is today; it was the ordinary rate of pay for such work), and sent them into his vineyard. There were so many grapes to be picked that about the third hour (9 o'clock) he went again to the town for more helpers. There he saw men still standing idle in the market-place and said to them, "Go you also into my vineyard, and whatever is right I will give you." And they went their way.

The morning passed. Although everyone worked hard, there was still much to be done. Again the master went out about 12 o'clock and about 3 o'clock and asked men to come and work in his vineyard.

Towards evening, about 5 o'clock, the master for the last time went to the market-place for helpers. There were still a few poor men standing idle. He said to them, "Why stand ye here idle all the day?" They answered, "Because no man has hired us." The master said to them, "Go and work in my vineyard, and whatsoever is right that shall ye receive." Gladly the men set off to the vineyard and joined the other workers. At 6 o'clock the work for the day ceased, and all the grapes had been gathered in.

The lord of the vineyard then told his steward to pay the men, beginning from the last to be hired, and paying each man a penny. When it came to the turn of the men who had been hired first, they grumbled because they thought that they should receive more. They said, "These last have worked but one hour, and you have made them equal to us who have borne the burden and heat of the day." But the lord answered, "I do you no wrong. Did you not agree to work for a penny a day? Take what is yours and go your way. Why do you grumble at others' good fortunes and envy them their money? It makes your money no less. Be glad that at the last moment these men found work. Is it not lawful for me to do what I will with mine own? Be not envious because their reward is as great as yours."

Activity Suggestions

Act the story of the Labourers in the Vineyard. If you like, write the story in the form of a play.

Print the word "Great-hearted." What do you think it means? Who was "great-hearted" in the parable? Who was envious or mean-hearted? Write what you think about (a) the master of the vineyard, (b) the men who were first employed.

Write a description of a vineyard and the work done there. The watchtower was built in the middle (Matt. xxi. 33); it was about twenty feet high, and during the season when the grapes were ripening there was always someone on guard all night.

Points for the Teacher

This is a story at which a child may easily feel aggrieved, and he may think

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the master was not just. The emphasis must be placed on the generosity of the master in contrast to the spirit of selfishness of the workers. The vineyard is God's Kingdom. Life in the "Kingdom" is not so much an earned reward as a gracious gift. God keeps His agreement or covenant, but He may be equally gracious to those with whom no covenant was made. This parable comes to mean more, the more often it is told. It carries a valuable lesson today. The mean-spirited people are those who want no one to have more than they have. Another point in the parable that older children may see is that those who worked all day disguised what is really selfish jealousy under a zeal for justice—"It is not fair that those who were hired late should have the same money." They were jealous because their employer had chosen to be generous.

Children like to make a collection of great-hearted people or mean-spirited people from the parables. To the mean-spirited or envious they will add the Elder Brother in the story of the Prodigal Son, and the Unforgiving Servant.

The third hour. This would be about 9 a.m., because a day was reckoned from 6 a.m. to 6 p.m.

"Is thine eye evil?" An "evil eye" here means "envy." The sentence that ends the parable, "so the last shall be first, and the first last," does not necessarily mean that the positions of first and last shall be reversed, but that the one is the same as the other; in other words, there is no first or last.

Lesson 4: The Lost is Found

Amongst the people who came to listen to Jesus were some who were

treated as outcasts by the scribes and Pharisees. Publicans and sinners the Bible calls them. Both the scribes and the Pharisees were very learned in the Law, and very proud of their learning and goodness. They were very angry when Jesus spoke to the publicans and sinners and treated them kindly.

One day when the publicans and sinners and others gathered around to hear Him, He told them two stories to show that God cared for the lost and lonely.

The first story was about something that might have happened in Jesus' own home when He was a boy.

"Once there was a woman who had ten pieces of silver. One day she lost one of her coins. This made her very unhappy. She hunted for it in the house, but could not see it anywhere. Then she fetched her broom and, placing the lighted lamp on a stand, she began to sweep. Every now and then she went down on her hands and knees to peer into corners and examine the dust. As the floor was an earthen floor, sweeping was a help. The coin might have got into a crack or hole in the ground. She told her neighbours who passed the door about her loss. At last, when she was almost going to give up in despair, she gave one more vigorous sweep with her broom and saw something glittering in the ground. Quickly she stooped down and picked it up. It was the lost coin! Her long search had been rewarded. Joyfully she ran to the door and called to her neighbours, 'Rejoice with me, for I have found the coin which I had lost.'"

Many of those who listened knew what Jesus meant. The woman wanted to find her lost coin; indeed, we all want to find our lost possessions. How much more, therefore, does God care for and

want to find any of His children who are lost.

His second story helped his listeners to understand how God loved them all.

"Once there was a shepherd," began Jesus, "who had one hundred sheep. He knew them all, and had a name for each one; and they all knew his voice and would follow where he called. He took them out each morning from the fold and led them along till he found fresh grass and plenty of clear water in the still pools. Then he sat on a rock and took from his scrip his own food.

"Sometimes the shepherd would take out his reed pipe or his small harp and play tunes—tunes that he heard in the rippling streams, or when the wind blew among the trees or shrubs, or perhaps some of the tunes he sang in the synagogue when he went to service there. If he saw any of his sheep straying, he called them by name, and when they heard they came towards their shepherd. If they were too far away to hear his call, he stood up and took out his sling and, fitting a little round stone to it, he sent it whizzing through the air so cleverly that the stone fell just exactly in front of the nose of the sheep, and its warning was, 'Danger! Come back at once,' and the sheep knew directly that it was best to return to the flock.

"Once it happened that a sheep wandered too far before the shepherd missed it, too far for the sling to do its clever work, so the shepherd knew the only thing to do was to go and find it. It might prove a long and weary job, but the shepherd did not think about that; probably it meant scrambling through thorny bushes over rocks and up steep mountain-sides. Although he scratched and bruised himself, the shep-

herd kept on till at last he found his lost sheep. Then the strong man lifted the poor tired sheep on his shoulders and carried it home, full of joy because he had found it. When he reached home, he called together his friends and neighbours, saying to them, 'Rejoice with me, for I have found my sheep which was lost.'"

Jesus looked at the crowd as He finished His story, and His quick eye saw that some of the lonely people, some of the sinners, knew what He meant by the lost sheep and the shepherd.

Activity Suggestions

What do *you* think Jesus meant by these stories?

Make a drawing of a sheepfold and shepherd (see Chart I). Describe the life of a shepherd.

Read Psalm xxiii. 1, 2, 3. Copy these verses and learn them by heart.

Imagine a conversation between two of the sinners or outcasts that night, and say what they would discuss.

Mime the two stories.

Points for Teachers

The lost coin. The coin named is the Greek silver "drachma," worth about eightpence. It is mentioned nowhere else in the New Testament. Some think the coin was one of those belonging to the frontlet worn across the forehead under the veil. Women in the East still wear coins hanging around the head as an ornament (Fig. 23). These coins may well have been part of the bridal head-dress, the equivalent of a wedding ring. They were probably presented by the bridegroom. However, there is no need to trouble the children with this explanation unless the teacher thinks it necessary.

Men usually value things more when they are lost. In the story of the Lost Sheep, it is not meant that the ninety-nine are neglected, the story is concerned with *the one* lost sheep. "In this exquisite parable the emphasis is on God's pity and compassion; nothing could be more helpless or pitiable than a lost sheep, and the shepherd in love goes to its aid, though it is only one amongst a hundred. The shepherd's love is shown by (a) the persistence of the search ('until he finds it'); (b) the tenderness of his treatment; (c) his joy at finding it" (from *Studies in the Teaching of Jesus*, Oldham).

Children will like to hear about the life of a shepherd (see Chapter III and Chart I). For suggestions for dramatizing these parables, or verse-speaking, see Chapter II. Children should have opportunities for reading the shorter parables from the Bible to the rest of the class. Three or four, or a larger group, can read the parable in chorus, and one child can be chosen to say the last words—"Rejoice with me," etc.

Lesson 5: The Loving Father or the Prodigal Son

In this parable there is a lost son instead of a lost sheep or coin. The parable illustrates, more beautifully perhaps than any other, the glory of the Gospel message.

Once there was a father who had two sons. The elder son was content to stay at home and help his father on the farm. He enjoyed his work, but the younger son wanted a change. One day the younger son said to his father, "Father, give me the share of money that is due to me." The father, because he loved his son, did what he asked. He divided the money that belonged to



Fig. 23.—WOMAN WEARING HEAD DRESS ORNAMENTED WITH COINS—"PIECES OF SILVER."

his sons, and gave each his right share. The elder son did not use his share, for he was quite content to stay on the farm where he had all he wanted; but the younger son took his share eagerly and in a few days set out for a far country. He wanted to see the world and enjoy himself. His father watched him go with a sad heart, but the younger son was so glad to be off that he gave no thought to his father.

At first, in the distant country, he had plenty of money to spend; he did not care what he spent it on so long as he enjoyed himself. But at last the day arrived when he had no money and no friends. There came, too, a famine in the land, and that made life still more difficult for him. No one had food to give him, and he did not know how to get money to buy food. One day he

found work on a farm, where he had to feed the pigs. He got very little money for this, and still often had to go hungry. Sometimes when he scattered the bean-pods for the pigs to eat, he was so hungry that he would have been glad to pick them up and eat them himself. He had no friends now, and, miserable and lonely, he longed for home.

When he came to himself, that is, when he saw how foolish he had been and how badly he had treated his father, he said, "How many hired servants of my father's have bread enough and to spare, and I am starving to death! I will arise and go to my father and say to him, 'Father, I have sinned, I am no more worthy to be called your son. Let me be one of your hired servants.'"

So he gave up his job and set off for home. It was a long journey, and he felt very unhappy as he trudged along in his poor ragged garments. He wondered what his father would say to him. Perhaps he would send him away.

When he was yet a great way off, his father saw him, because every day he watched for him. He had pity on his son and ran to meet him. He threw his arms around him, in spite of his rags and tatters, and kissed him.

And the son said to his father, "Father, I have sinned against God, and in thy sight, and am no more worthy to be called thy son." But the father said to his servants, "Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet; and bring hither the fatted calf and kill it; and let us eat and be merry: for this my son was dead, and is alive again; he was lost, and is found." And they began to be merry with music, feasting, and dancing.

Now his elder son was in the field, and as he drew near the house he heard the sounds of merriment. He called one of the servants, and asked what was going on. The servant said, "Your brother has returned; and your father has killed the fatted calf, because he has received him safe and sound." Then the elder son was angry, and he would not go in to join the merrymakers. His father came out to beg him to enter, but he said to his father, "These many years have I served you, and never have I disobeyed your commandments, yet you never gave me a kid that I might make merry with my friends; but as soon as your son, who has wasted all his money with foolish, wicked people, comes home, you have killed for him the fatted calf." The father answered; "Son, thou art ever with me, and all that I have is thine. It is right that we should make merry and be glad; for this, your brother, was dead, and is alive again; and was lost, and is found."

Activity Suggestions

What do we learn about God through this story?

Copy and learn Lk. xv. 22-24.

Who shows meanness of heart in this parable?

Act the story (see Chapter II).

What made the younger son come home?

Imagine a conversation between two men on the farm about a week after the son had returned, and when perhaps they had heard something about his life in the far country.

Points for Teachers

"*A far country.*" The son could not do as he wanted, under the eyes of his father. Straying from God or forgetting

God makes sin easy. Consciousness of God makes sin impossible.

Let the children notice the expression "When he came to himself." To repent is to realize what one's true self is, to come to oneself.

In the Bible it says, "Father, I have sinned against heaven." The Jews often used "heaven" for "God."

"This my son was dead." "Dead" is an expressive metaphor for "lost"; cp. John's teaching that sin is the only death.

The elder son is like the selfish workers in the vineyard. He is jealous, but tries to excuse his jealousy by saying his father is unfair. Notice he condemns a sin for which he himself felt no temptation. He stayed at home because it pleased him. He should have been glad to welcome his brother back to the life he himself enjoyed. One of the grandest thoughts that Jesus gave those who listened to this parable was the idea of the Fatherhood of God.

Lesson 6: The Great Supper

A great supper, as described in this parable, was a common event in the lives of the Jews. Not only did the host invite his friends, but he sent a servant to call them when the meal was ready. The friends who had accepted the invitation slighted their host if they made polite excuses when they received the second summons. Among the Arab tribes the refusal of the second invitation often led to war.

Jesus was once invited to a supper-party. When He arrived He saw that the guests were all rich people. He knew that these guests would be able to invite their host back again to a feast. "When you give a feast," He said, "do not ask only those who can ask you back again,

but call the poor, the maimed, the lame, the blind, and thou shalt be blessed. They cannot reward thee, but thy reward is in belonging to the Kingdom of God. Blessed is he that shall eat bread in the Kingdom of God."

Then He told them a story to show how foolishly some men behave when God invites them to His supper. There was a man who was giving a great supper-party to many of his friends. When the time arrived, as the custom was, he sent his servant to each one of their homes saying, "Come, for all things are now ready." At each house to which the servant went the invited guest made an excuse. The first one said, "I have bought a piece of ground, and I must needs go and see to it; I pray thee have me excused." And another said, "I have bought five yoke of oxen and I must go and try them. I pray thee have me excused." And a third said, "I have just married a wife, and therefore I cannot come."

All the guests made excuses. It was quite clear to the messenger that the guests did not want to come to his master's house for supper because they had something that pleased them better to do. He returned and told his master. The master of the house was angry and grieved, but he said to his servant, "Go out quickly into the streets and lanes of the city and bring in the poor, and the maimed, and the halt, and the blind." The servant hurried out. Soon poor people were gladly flocking into the rich man's house.

But the master had prepared such a good feast for his guests that there was still plenty, so the servant said to his master, "Lord, I have done as you commanded, and yet there is room for more."

"Go out farther," said his master, "into the highways and country and persuade them to come in that my house may be filled."

The servant hurried off and soon returned with many people until every place was filled with those who wanted to come, but none of those first bidden were there.

The master walked among his guests and watched their gladness, and was glad himself.

Activity Suggestions

"It is more blessed to give than to receive." What do you think these words mean?

Act the story of the Great Supper. You may like to write it in the form of a play.

Imagine you are the servant-messenger telling what happened to the servants of the first invited guests, the man who bought a piece of land, etc.

What do you think of the excuses of the invited guests? Draw a table laid for a feast (see Fig. 10, Chapter III).

Points for Teachers

There are many tales in the Gospel of St. Luke about help for the poor, the lame, and the blind. Quite often in this gospel we notice the touches of a medical mind. Dr. Luke's gospel has been called "the gospel of the poor."

The main point in this parable lies in the excuses offered for the rejection of the invitation. It was part of our Lord's aim to suggest how stupidly men do behave when God invites. The excuses appear as flimsy pretexts; behind all of them lies the same spirit of indifference to the host. "The invited guests represent those who, while outwardly and officially religious, put secondary things

first and were not prepared to seek first the kingdom of God and His righteousness. They were preoccupied with other matters, all legitimate in themselves, but allowed to obscure the honour of the royal command to enter the Kingdom."

In the Bible the master says to the servant, "Go out into the highways and *compel them to come in.*" For *compel* one should read "constrain," or persuade them more urgently. "It symbolizes the universal mission of the Christian Church." Later on, this saying was made to justify making men Christians by force.

Lesson 7: The Talents

There was bustle and excitement in the house, for the master was going on a long journey to a far country. In the courtyard servants hurried to and fro getting the master's horse ready and loading the camels with all the things necessary for a journey. Inside the hall, too, there was excitement. To each one of his household, the master gave out orders as to their work while he was away from home, and according as he judged them capable of using money, he gave to them. To one servant he said, "Here are five talents. Use them and report to me on my return." To another he said, "Here are two talents. Make wise use of them. I shall want to know how you spent them when I return." And to a third he gave one talent, saying, "Trade with this until I return."

When the master had gone, the three servants began to think what they should do with the money he had left, and how best they might trade with it. Perhaps they discussed it together. Then they set to work. Perhaps the first ser-

vant bought some sheep and sold their wool. Each time merchants with their mules came to the town, he had some wool to sell. He soon found he had made quite a lot of money. It was more than his master had left for him to use; he knew that if he went on trading he might have still more to hand over to his master. Perhaps the second servant bought a vineyard, and found that by working hard and attending to the land, he, too, was able to put by money for the time when his master might return. Whatever they did, both these men worked hard and spent their money wisely.

But the third man was cautious and lazy. He said to himself, "If I trade with this money, I may perhaps lose it, and then my master will be annoyed and angry. I will bury it in the ground, where it will be safe until my master returns. That will save me a great deal of trouble, and work, and worry." So he buried it in the ground, and did not bother to trade with it, or try to make it more. He had a lazy time while his master was away.

Day after day passed, and each day the wise servants had some money to add to their savings, but the lazy one's money did not increase.

At last the lord of the servants came home, and they were summoned before him to report about their work, and the money that had been entrusted to them.

First of all came the servant who had worked very hard tending his sheep and buying and selling. He said, "Lord, you gave me five talents; behold, I have gained beside them five talents more." "Well done, thou good and faithful servant," said his master; "because you have been faithful over a

few things, I will make you ruler over many."

The second servant then came forward and said, "Lord, you gave me two talents. See, I have gained two more talents beside them." His lord said to him, "Well done, good and faithful servant; you have been faithful over a few things, I will make you ruler over many."

Then came the third servant, the one who had received the one talent. "Lord," he said, "I know you are a hard man, reaping where you have not sown, and gathering where you have not scattered: I was afraid I might lose the money you gave me, so I hid it in the ground. Now I give it back to you. I kept it safely." But the master was very angry. "You lazy servant," he said, "you have wasted it by not using it. You might at least have put it in the bank and made some interest. Because you have not taken the trouble to work for me and have not used the money I gave you in any way, you are no longer a servant of mine," and he turned him out. But to the men who had worked well he said, "Well done," and gave them their reward.

Activity Suggestions

This is a good story for acting. Other characters may be added as well as the three servants and the lord. Plan for additional merchants who bring their wares and buy and sell with the servants. Perhaps one merchant might go to the third servant and try to encourage him to trade. Also, other servants may be brought into the first and last scenes when the master is at his home.

Write the story in play form, making five scenes as follows: (1) Going away. (2) The servant making ten talents.

- (3) The servant making four talents.
- (4) The servant hiding his one talent.
- (5) The return of the master.

Make a list of people who have used their talents (gifts) to the full. This could be tabulated, as follows:

<i>Person.</i>	<i>Talent.</i>
Dr. Fleming.	Scientific knowledge.
<i>Way in which it was used.</i>	
In many ways, particularly in the discovery of penicillin.	

Imagine a conversation between the first servant and the third in the streets a few days after the return of the master.

Discuss whether it is better to do things very easily and not to bother much about trying, or to be a "trier."

Points for Teachers

The "talent" was worth 6,000 denarii, and about £240 of our money. It is interesting to note that the word came into use through the story and later became linked up with a natural gift. The lesson is that though the Kingdom is God's gift, degrees of reward in it are according to merit, and that the neglect of gifts and opportunities will bring condemnation. A story such as this should help children to understand what "talents" are and the best way to develop them. Like so many of the parables, this one deals with the place of energy in life. One of the points to get across in this lesson is that gifts used are never lost. Let the children think of gifts—strength of body, muscles to lift and carry and work, eyes to see what is beautiful and worth while, and so on. Some people

have greater gifts than others, but God says "Well done" to all who use their gifts, however small.

Older children may understand this "hard" saying, "For unto everyone that hath shall be given, and he shall have abundance, etc." The demands of the Rule of God seem hard, even excessive—except to those who give themselves wholeheartedly to meet them. Very often a person with a small gift thinks it is not worth using, not worth trouble. They do not want to be "triers," in case they fail. It is idleness or neglect of one's talent that causes it to be lost.

The third servant is very like the full-time workers in the vineyard and the elder brother, he blames the master for his idleness. "You are a hard master, I was afraid to use my talent." We often blame others for our idleness.

Children will enjoy this quotation from the *Meditations* of Marcus Aurelius:

"At daybreak, when loth to rise, have this thought ready to thy mind. 'I am rising for a man's work.' Am I still, then, peevish that I am going to do that for which I was born and for the sake of which I came into the world; or was I made for this that I should nuzzle under the bedclothes and keep myself warm? I ask thee, hast thou been made for rest or pleasure?" (Marcus Aurelius, second century A.D.)

Historical Background. There was a certain historical basis for the story. King Archælaus, the son of Herod the Great, had to make a journey to Rome on the death of his father, that he might be recognized by Cæsar as the new ruler of Judæa.

An embassy of fifty men was sent by

the Jews, begging the Emperor not to appoint him because he was known to be cruel and unfair in his dealings. As a result, the title of King was not given to him, though his appointment was confirmed. Archælaus therefore became the Tetrarch of Judæa.

Before he started for Rome, he gathered some of his nobles and left a certain amount of money with them for trade purposes. On his return he decided that those who had made advantageous use of the capital left would make the best officials for his court. Some of the others he ordered to be executed.

Lesson 8: The Good Samaritan

One day when Jesus and His friends were walking towards Jerusalem, a young man came up to Jesus. He was a lawyer or scribe, that is, one who explains the Law. He put a question to Jesus. "Master," he said, "you have been talking about eternal life. What must I do to obtain it?"

Jesus looked at him. He knew the young man was clever and could argue with clever men. "You are a lawyer," he replied, "and therefore you know what it says in the Law. What is the rule you learnt as a child and still repeat now you are a man?"

The young lawyer knew that Jesus meant the *Sheina* which Jews recited twice daily. It was the first sentence in the Bible learnt by Hebrew children, so he said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself."

"Yes," said Jesus, "you have answered right. This is eternal life, to know God, and to do His Will."

But the scribe was anxious to parade his knowledge of the Law, or perhaps he wanted to make Jesus say something that would offend His enemies, for he asked, "But, Master, who is my neighbour?" He knew the answer the Pharisees would give, "The Jews are your neighbours. Thou shalt love thy fellow-Jew, but thou shalt hate thine enemies, the Samaritans and the Gentiles."

Instead of answering the scribe's question directly, Jesus told a beautiful story of brotherly love.

One day a traveller was journeying from Jerusalem to Jericho. He knew the road he took was dangerous. It was twisting and steep and shut in by rocks. There were, too, dark caves among the rocks where robber bands were likely to hide. Although it was a dangerous road, it was the best road, and the traveller was anxious to get back to Jericho.

He often looked around anxiously, but he failed to see any robbers lurking behind the rocks, until suddenly they fell upon him. They stripped him of his clothes and money, wounded him, and departed, leaving him half dead. The poor traveller lay in the hot sun, longing for help but unable to call for it.

At last he heard footsteps. Help was near at last! A priest came in sight, hurrying along from the Temple at Jerusalem. When he saw the wounded man, he passed by on the other side. He did not want to be delayed. The wounded man lay there feeling very near despair. It would soon be sunset, and very few people passed after sunset. Then he heard footsteps again. This time the passer-by was a Levite, one of the men who helped in the Temple by

singing in the choir or keeping the Temple rooms in order. He, too, was hurrying to Jericho. He came and looked at the poor traveller for one fleeting moment, then he quickly passed by on the other side. He could not spare the time to help.

The wounded man was too ill to ask him to stop. Then he heard the hoofs of a mule trotting along. The animal stopped, and the rider, a Samaritan, jumped off and approached the wounded man, offering his help. Strong arms lifted the sufferer, oil was poured on his wounds and wine given him to drink. Then the Samaritan lifted him carefully on to his mule and the two moved slowly along towards Jericho. It was getting very dark by now, and the Samaritan knew that he would never manage to reach Jericho walking slowly with a wounded man. So when at last they came to an inn, he called the innkeeper. Very soon the wounded man was laid on a comfortable bed and tended lovingly. He was well enough now to look at his helper, and he knew that he was a man of another race from his own, a Samaritan. He knew, too, that this made his kindness all the greater, for the Jews of his race hated the Samaritans. Yet the two Jews had passed him by and a Samaritan had helped him.

The next day the two men said good-bye to one another. The Samaritan paid the landlord and said, "Take care of my friend until he is better. And if you spend more than I have given you, I will repay you when I come again."

Jesus turned to the young lawyer, "Which now, of these three, do you think was neighbour to him who fell among thieves?"

And he said, "He that showed mercy to the wounded man."

Then Jesus said, "Go thou, and do likewise."

Activity Suggestions

What do you think the young lawyer, a Jew, did next time he met a Samaritan?

Copy Lk. x. 27, and learn the words the lawyer knew so well.

Dramatize the story. Plan how many scenes you will have. (See Chapter II for notes on acting this story.)

Think out ways in which the real spirit of neighbourliness may be shown in your village, town, or city.

Draw pictures to illustrate the story, or make a little booklet and write the story in it. Draw some pictures for your booklet.

Points for Teachers

This is, perhaps, the most beautiful of all the parables. Its obvious lesson is the supremacy of love, the main-spring of the ethical teaching of Jesus.

Shema (Deut. vi. 4, 5). The addition, "and thy neighbour as thyself" is taken from Lev. xix. 18. In Matthew and Mark it is Jesus who says the last commandment, and not the scribe. If Luke is right, it means the Rabbis had put the two commandments together. (See Chapter X, "Boyhood Friends.")

Remind the children of the description of the Jerusalem-Jericho Road in Lesson 8 of Chapter X. They may remember it themselves.

Levites: they performed the lesser duties of the Jewish Temple and worship, assisting the priests.

Two pence: the Greek denarii. The

denarius was a silver coin rather larger than a sixpence. The "two pence" given to the innkeeper was quite a large amount. Silver coins were of much more value in those days than any silver coins are today.

The Jews despised the Samaritans as heretics, and the Samaritans hated the exclusive claims of the Jews. For the reason of the feud between these two peoples see Chapter VII; see also Ezra iv. 7, and Neh. iv. 7. It dates back to the time of the return from Captivity, when the Jews would not let the Samaritans take part in the rebuilding of the Temple, and when the Samaritans tried to stop the rebuilding of the walls of Jerusalem by the Jews.

"And behold, a lawyer stood up and *tempted* Jesus." Matthew and Luke imply that the word "tempt" was to entangle Jesus. (See also Mk. xii. 28-34.) Enemies had been trying to trick Jesus, and this may have been another attempt in the hope that He would contradict the Scriptures. Notice how Jesus turned the question back on the questioner and forced him to quote Scripture, v. 26. The lawyer quoted Deut. vi. 5. The idea of "neighbour" to a Jew was a fellow-Jew. It was just here that Jesus with unerring skill pierced to the heart of the situation, and forced the lawyer to see that exclusive Jewish status was far from neighbourliness. The greatness of the Samaritan's act lies in the fact that most of the Samaritans would have regarded it as foolish to help a Jew who despised them. It was therefore a nobler deed than one done in a world where everyone would have said, "How good of him."

Read to the children "Love" (Mk. xii. 28-34).

Lesson 9: Forgiveness without Limit

One day Peter came to Jesus with a question: "How many times must we forgive people who are unjust to us and who have done us wrong?" he asked. It was one of the Jewish laws that at least three times must a man be forgiven. "I am willing to forgive more than three times," went on Peter. "Is seven times enough?"

Jesus said to him, "I say to you, not seven times, but seventy-seven times." Then He went on to tell His listeners a story about forgiveness.

Once there was a king who decided that it was time all the people who owed him money should pay their debts. There was one man who owed him ten thousand talents, a sum it was almost impossible to pay. You remember a talent was worth 6,000 denarii, that is, about £240. The king commanded that the man, his wife, and children should be sold as slaves, and all he possessed sold, and the money paid to him. When the man heard the sentence, he fell down before the king and begged for mercy, saying, "Lord, have patience with me, and I will pay thee all."

When the king saw how sorry the man was, he felt he could not make him his slave; instead, he did a very great thing. He set him free and forgave him every penny he owed.

The man hurried away full of joy. He was free. He was forgiven. On his way out of the palace, he met one of his fellow-servants who owed him a hundred pence. At once he laid hands on him and said, "Pay me what you owe me." And his fellow-servant fell down at his feet and pleaded, "Have patience with me, and I will pay thee all."

But the servant who had been forgiven his great debt would not. He

cast his fellow-servant into prison until his debt should be paid.

When the other servants heard what had happened, they were very sorry for the imprisoned man, and went and told the king all about it.

The king sent for his servant whom he had forgiven, and said, "O thou wicked servant, I forgave thee all that debt because you pleaded with me. Even as I pitied and forgave you, so ought you to have forgiven in your turn." And he gave orders that he should be cast into prison.

Activity Suggestions

Copy the words in the Lord's Prayer about trespasses and write down what you think they mean.

Act the story. Decide on the number of scenes first. The last scene shows the unforgiving man in prison. What will you make him say?

If someone insults you, what is the best thing to do—(a) hit back? (b) keep quiet and say nothing? or (c) do something for that person?

Do you think the man who owed the big debt liked the fellow-servant whom he would not forgive? Why is it easier to forgive those we like than those we do not like? Which is the greater thing to do, and why?

Points for Teachers

Until seventy times seven means always. The ancient custom of the East was unlimited revenge. Feuds were handed down from father to son and an injury never forgiven. Christ replaced the custom of unlimited revenge by unlimited forgiveness.

A *hundred pence*, 100 denarii, would be about £4. The debt owed was ap-

proximately £2,400,000 against £4, and the point of the story lies in the extreme contrast. Forgiveness without limit is the only possible rule for Christians, was the answer of Jesus. The Jewish or Rabbinic Law (Law of the Rabbis or teachers in the Synagogue) declared that three times was the utmost that anyone could be expected to forgive. It shows that Peter had imbibed some of the teaching of his master in that he was willing to extend this to seven times. Jesus, however, never turned religion into a code of laws. There can be no set number for good deeds. Sins were spoken of as debts by the Jews.

The point about the punishment of the debtor may need some further explanation. The king knew that his servant had no comprehension of the real meaning of forgiveness and mercy, even though he himself had been forgiven much; he knew also that he must learn through suffering that he himself could never receive forgiveness unless he was ready to forgive in his turn.

Lesson 10: The Wheat and the Tares

This is another story that Jesus told when sitting in a boat on the Sea of Galilee while a great multitude stood on the shore. It was on the same day that He told the parable of The Sower. Once a farmer sowed his field full of good seeds, but while men slept an enemy came and sowed tares among the wheat and went his way. When the seeds first began to grow, the wheat and the tares looked alike. But later on, when the blade had sprung up and the seeds began to form, a servant thought he saw some tares. He ran to his master and said, "Sir, did you not sow good seed in your field? From

whence did the tares come that I see there?"

"I know not; an enemy must have done this," the master replied.

"Shall we pull them all up?" asked the servant eagerly.

"Nay," said the master, "for while you gather up the tares you may also root up the wheat with them. Let both grow together until the harvest; and in the time of the harvest, I will say to the reapers, 'Gather together first the tares and bind them in bundles to be burnt, but gather the wheat into my barn.'"

Activity Suggestions

Add this story to your list of stories about plant life.

Make drawings of wheat and tare (Fig. 24). Why is it sometimes wise to let weeds grow among good plants? Is it always easy to distinguish the good from the worthless?

Act the story—sowing, watching the seeds grow, discovering the dandel or tares, the harvest.

Points for Teachers

The wheat in Palestine is often the bearded kind, like barley, and sometimes like ours (Fig. 24). The plant known as "tare" in our country is a kind of vetch, especially common vetch. It is not a bit like wheat. The "tare" in the Bible is *darnel*, still a troublesome weed in Palestine. It is difficult to distinguish darnel from wheat when they are growing together. They can only be distinguished when the final stage of growth is reached and the grains are forming upon the straw. This parable, like all Jesus' parables to do with plant life, stresses the principle that the true value of all life depends



Fig. 24.—TARE AND WHEAT.

upon *growth*. Like the plant, the human soul must grow of itself. It cannot be hurt by any evil suggestions from without except there are evil tendencies within to welcome the evil from without.

The main emphasis of the Parable of the "Wheat and the Tares" was intended to fall upon the danger of weeding too soon. Just as weeding may be harmful, so, too, is judging, and condemning, or trying too soon to separate good people from bad. Jesus in His parable implies that in God's Kingdom judgment will come at the end, but that human beings must not attempt to anticipate God's judgment. It is not for man to *separate* saints from sinners, though, of course, he is not asked to call "wheat" "tares" or the "tares" "wheat."

The burning tares have nothing in common with the idea of eternal torture. It was natural for farmers to burn the tares. In the case of wheat "there must be a reaping before the harvest can be gathered, a death of all that is

temporal, before that which is of the earth can reach its eternal home."

It is an interesting project for children to collect pictures or make drawings of all the plants, trees, etc., mentioned in the Bible—a class-book can be made, or individual books. It might be done in connection with the Nature Study lessons. It is surprising what an enjoyable book can be made, especially if an appropriate verse or notes are written under each picture. Remind the children that the mustard plant grows many feet higher in Palestine than in Britain. The *lily* may be a true lily, the scarlet martagon which is not uncommon in Palestine. But it may be a general term for any striking flower; for example, the poppy-anemone which in spring paints with bright scarlet the plains of Palestine.

STORIES FROM THE BOOK OF ACTS

Introduction

THIS course begins with the transforming gift of the Holy Spirit at Pentecost, and is followed by stories which aim to show the Spirit at work in Peter, John, Philip, Paul, and his companions. Through their Christ-filled lives, the Church, born in Jerusalem at Pentecost, spreads to Rome, the heart of the known world, and broadens to include both Jew and Gentile. Teachers may well wish to supplement their study of the record in Acts by the use of a good commentary, such as Peake's.

The material has been selected with the needs, capabilities, and interests of Junior children in mind. Many important events, such as the conversion of St. Paul, have not been included, in order that their deep spiritual significance may not be obscured by over familiarity at too early a stage, or misunderstanding, due to inability to appreciate their historical and geographical setting.

Each story has its own value, in revealing the kindness, courage, endurance, etc., of these pioneers for Christ, and the source of their power. In spite of the children's limited historical sense, it should also be possible for them to understand something of the way in which one glorious adventure prepared the way for the next, culminating in Paul's preaching of the gospel in Rome.

Through their history lessons (see

HISTORY SECTION) the children will understand why there were so many Greek cities and why Greek was a common language in the Eastern Roman Empire. Through their history lessons, too, they will have some idea of the extent and power of the Roman Empire. They will readily understand how Roman roads and law and order aided Paul in his travels. The History Charts IV, V, and VI will give the children some idea of the civilization of Greece and Rome.

Finally, they should know something of the little Jewish colonies in many towns and cities where, amidst atheism and the "worship of the gods," men and women were trained in the Jewish Faith, and led to look for the coming of the long-promised Messiah.

The map of the Roman Empire, History Map 2, is useful. It may well be that, although some of the children are too young for detailed map study, a map is a valuable "visual aid" in this connection. At first, draw attention to only a few words on the map: for example—Roman Empire, Mediterranean Sea, Jerusalem, and Rome. As the stories progress, new places are added. Drawings, names, or other records made by the children can be stuck on a border outside the map and linked to the places concerned by coloured threads or streamers. In this way the children will literally see how the gospel was taken "to the uttermost

parts of the earth." The map-chart thus built up during the course should, after the last lesson, be completed by the addition of a title, chosen by the children. This might well be the promise of Jesus in Acts i. 8.

Another co-ordinating effort, to underline the central aim for the course, is the making of a record book, the children's own "Acts of the Apostles" (Disciple=learner; Apostle=one sent forth). As suggested later, plans for this should be made immediately after the first lesson. Further, there are opportunities, too, for dramatization—tableaux, mime, and play. If this method is used, care must be taken not to over-emphasize certain facts at the cost of obscuring the central truth. It would be easy, for instance, for Junior children to enjoy the uproar at Ephesus without appreciating the growing witness of the Christian Church which gave rise to it. Sufficient material is, however, suitable for dramatization to make it possible for a series of scenes to be prepared during the course. These could be presented at an end-of-term celebration, or, still better, near either Easter or Whitsun. The record book and map-chart would have useful explanatory value for the audience invited to such an occasion. Further, the children could prepare special programme guides for the use of their visitors. Some of the *History Charts*—IV, V, VI—can be displayed on this occasion.

Teachers may find that to some Junior children the end of Paul's life, and so the end of the course, will prove something of an anticlimax. Some review lesson, emphasizing again the wonderful fulfilment of Acts i. 8, would help to counteract this, especially if it includes a period of worship.

Lesson 1: Power bestowed (Acts ii)

At Passover-time the friends of Jesus had lived through the saddest days they had ever known. Then had come the glorious certainty that Jesus was not dead, as they had supposed, but alive for evermore. He had made them a wonderful promise, too—"Ye shall receive power, when the Holy Spirit is come upon you: and ye shall be witnesses unto me, both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth."

Now, seven weeks later, Jerusalem was crowded again with pilgrims, who had come up to celebrate another festival, the harvest feast known as Pentecost. And at this time of Pentecost the friends of Jesus were gathered together in the upper room of one of the houses in the city. All the eleven disciples were there, together with the man who had been appointed to take the place of Judas the traitor—Matthias, who knew Jesus and had seen Him after His Resurrection. So, too, were some of the women friends of Jesus, Mary His mother, and His brothers. They were no longer sad. They were waiting eagerly, for somehow they knew that the time was drawing near when Jesus' promise to them would be kept; something very wonderful was going to happen soon, they felt.

Then, quite suddenly it did! Trying afterwards to explain what it was, they said it seemed as though a strong, health-giving wind swept through the whole house, driving away their fears and doubts and filling them with hope. As they looked about in amazement they saw each other's faces looking so full of joy that they glowed with light as from a fire. This wonderful feeling of strength and courage must, they

thought, be the new power Jesus had promised to them. They shouted and sang for joy! They prayed aloud in gratitude! And then they hurried out into the crowded streets. No longer could they keep the good news of Jesus to themselves; it must be shared with everyone, however dangerous it might be to do so.

At the sound of their rejoicing a great crowd collected, for Jerusalem was full of devout Jews from many different parts of the world—Media, Mesopotamia, Asia Minor, Syria, Arabia, Egypt, Cete. As they listened, they knew that the disciples were praising God in eloquent language—they had the “gift of tongues.” Wonderingly the crowd said, “They are all Galileans, but it is as though they spoke to us in words that we can each most understand—words about the wonderful power of God.” Other listeners were scornful, saying, “Surely they have taken too much new wine and are drunk.”

Then Peter, now full of the new power, called the great crowd to listen to him. “Ye men of Jerusalem, my friends and I are not drunk as ye suppose. No, we are filled with a new power sent from God. It is just as the prophet Joel foretold—” “And it shall come to pass,” saith God, “I will pour out my Spirit on all people, and your sons and your daughters shall prophesy; your young men shall see visions, and your old men shall dream dreams.”

“Strengthened by this power, we have good news we must tell you. Men of Israel, listen! We are witnesses that Jesus of Nazareth, whom you crucified, is alive. Jesus is the promised Messiah for whom we have all longed—you

crucified Him, but God has made Him Christ and Lord of all.”

Possibly the listening crowds did not really understand much of Peter’s speech; but some of them understood enough to be troubled by it. “What shall we do?” they said to Peter. “Repent of your wrong-doings, and become true followers of Jesus Christ; then the spirit and grace that have been sent to us will be yours too,” answered Peter.

To some who listened the words of Peter and his friends seemed foolish. Some, as they saw the happy faces of these men who only a short time ago had been miserable, and listened to the brave words of Peter who out of fear had denied his Master, felt they must know more.

Peter and the other followers of Jesus gladly received all who came to them. They joyfully shared their meals, their worship, and all their possessions with the new-comers. So the community grew, and only a short time after Peter’s bold speech three thousand men and women had been added to it. The Christian Church had begun. Already the followers of Jesus were beginning to understand the meaning of His promise, “Ye shall receive power . . . and be witnesses for me in both Jerusalem . . . and unto the uttermost part of the earth.”

Activities

Sing together a suitable Whitsun hymn, e.g. selected verses of “Gracious Spirit, dwell with me.”

Make plans for a record book about the followers of Jesus, after the day of Pentecost. Discuss as a possible title—“In the Power of the Spirit.”

Discuss: What made the three thousand people want to join the

Christian Church? Why do we have a holiday at Whitsun?

Points for Teachers

In the early Church it was customary for new members to be received into fellowship at the time of Pentecost. As a symbol of the old life of darkness left behind, and the clean new one entered upon in the power of the Spirit, white robes were worn by the candidates. Hence came the term White Sunday, and so Whitsun.

Pentecost, the Greek name for the Jewish feast of the firstfruits of harvest, so called because it was kept on the fiftieth day after the Passover (Greek *pentecosta*=fifty).

Stress the fact that the gift received by the Apostles was a new spirit of hope, giving them renewed religious enthusiasm and increased persuasive power. The joy and gladness of these once depressed men was a proof—if any were needed—that Jesus was with them still. He had risen. They had the gift of tongues in the sense that their words appealed to many people. They had no need literally to speak “foreign languages,” because the multitude would be able to understand Greek or Aramaic (the language of the Jews and Syrians). The children must often be reminded that Greek was a common language in the Eastern Empire. The Jews in Palestine spoke Aramaic, but the Jews in the cities of Syria, Asia Minor, Greece, etc., spoke Greek. At first the Apostles only preached to the Jews. They thought their mission was only to those of their own race.

Lesson 2: At the Gate Beautiful (Acts iii and iv)

About three o'clock one afternoon, soon after the wonderful happenings at

Pentecost, Peter and John were climbing the steep hill that led to the Temple. As their custom was, they were going to take part in one of the services. They were probably talking to one another of their Master Jesus, with whom they had so often come here to worship. How near He seemed to them at such times!

They entered one of the gates into the courtyard of the Temple (see Chart VII). Crossing the court, they saw before them the Gate Beautiful that led into the inner courts. The gold and bronze with which it was decorated shone brightly in the afternoon sunshine. No wonder it was called the Gate Beautiful. It was reached by steps, and as they ascended the steps, they heard an eager cry, “Alms, alms! In the name of God, give me alms.” Looking down, Peter and John saw a man lying before them, who, all his forty years of life, had been a cripple. He had never been able to run or jump, to play games, nor even to walk slowly along. Every day his friends carried him to this place in the hope that by begging he might earn a little money; every evening he had to wait till they came to carry him home again.

Peter and John looked at the man with pity; and then at one another. “If only Jesus were here,” they thought, “He would give this poor man something much better than money.” Then they remembered the promise of Jesus, “Ye shall receive power.” Remembered, too, all that had happened at Pentecost. They knew what they must do!

Peter took the lead. Gazing steadily into the lame man's eyes, he said, “Look on us.” Eagerly the man looked up. Peter continued, “Silver and gold have I none, but what I have I give thee.

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In the name of Jesus Christ of Nazareth, rise up and walk." With these words Peter leant down, and, taking the lame man by the right hand, helped him to rise. At first the lame man could not stand without the support of Peter and John; then new strength began to flow into his feet and ankles, soon he could move a few steps forward, then walk, and then leap for joy. "Praise be to God, I can walk; I can walk!" he cried. And with Peter and John on either side, he walked joyfully through the Gate Beautiful by which he had so long lain helpless.

The news of the healing of the cripple spread, and a great crowd collected in the Temple court, so after the evening service Peter and John spoke to them in Solomon's Porch (see Chart VII). Peter began to speak. "Why do you marvel so at this, and look at John and me as though by our own power and goodness we had made this man walk. We have been able to heal him through the power promised to us by our Master, Jesus Christ, whom ye crucified, but who is alive for evermore; and through the faith in his name shown by the crippled man himself."

As the people listened to Peter's eager words, saw the happy face of John, and looked at the man who had been crippled standing between them, they were greatly interested. Suddenly the Temple resounded to the tramp of soldiers' feet. Some of the priests and other Jewish leaders had heard what was happening. They were furious that the Apostles should preach about Jesus as though He were alive when they had had Him put to death. Therefore they planned for Peter and John to be arrested and put into prison. Really it was too late, for many men and women had already

decided that they wanted to be followers of Jesus.

After a night spent in prison, Peter and John were brought before the Sanhedrin, the council of priests and scribes and elders who had condemned Jesus to death. There also was the man who had been healed. "By what power and in whose name have ye done this?" they asked. Boldly Peter replied, "All the people know that we have cured the man who stands here straight and strong today through the power sent to us in the name of Jesus Christ of Nazareth, whom ye crucified; but God has raised him from the dead."

When the Council heard the wise, brave words of Peter and John, men who they knew were ordinary fishermen, not much used to speaking in public, they marvelled. What to do with them they did not know, since very many people in Jerusalem were still praising God because of the healing of the lame man. Sending Peter and John out of the council chamber for a time, they discussed the whole matter. When the disciples were brought back, they said to them, "You may go free without further punishment, on condition that you do not speak or teach again in the name of Jesus." Quickly Peter and John replied, "Whether it is right in the sight of God to hearken unto you more than unto God, judge ye. We cannot but speak the things which we have seen and heard." When Peter and John had spoken these courageous words, there was nothing the Council could do. So after threatening them, they let them go.

Joyfully the two friends hurried back to tell their fellow-Christians all that had happened. And when they heard it, they all praised God and prayed, say-

ing, "Lord, behold their threatenings. Grant unto thy servants that with all boldness we may speak thy word, and in the name of Jesus do thy work." And as they thus prayed, Peter and John and the rest were filled once again with the wonderful spirit of power that they had first known at Pentecost.

Activities

Write a conversation between the lame man and his friends, after Peter and John had been set free by the Council.

Divide the story into scenes and act them.

Study the picture plan of the Temple, Chart VII. Find Solomon's Porch, or Cloister, and the Gate Beautiful. Try to make a map of the Temple (see Chapter III) and its courts.

Paint a picture of the Gate Beautiful, the steps, and the beggars.

Write as a play the return of Peter and John to their fellow-Christians.

Would these incidents make people want to join the Christian Church or not? Why?

Copy out and learn by heart Acts iv. 19, 20.

Points for Teachers

This is a story of great significance in the history of the Apostolic Church. After an outstanding act of healing in the name of Jesus, Peter and John boldly faced his murderers, and proclaimed His Resurrection. How did Peter get His courage? The answer is in Acts iv. 24-30. Explain to the children that the answer is in the one word, Faith.

The new Christian Church, under the guidance of the twelve Apostles, had as their centre the house of Mary, the mother of Mark, where the Last Supper

had been celebrated and where the Risen Lord had appeared to the Eleven. Perhaps "the Nazarenes" had a synagogue of their own, but they still attended the Temple services, preached in Solomon's Porch, and observed the Mosaic Law. They differed from the rest of the Jews only in the acceptance of Jesus as the Messiah, and in living in His Spirit. The priests of the Temple and the leaders of the Jews who had put Jesus to death, as well as the greater number of Jews, did not believe in Jesus. The Jews who believed in Jesus were called at first Nazarenes (Jesus of Nazareth). The mission of the Twelve was only beginning. Beggars were a feature of Eastern life. There was no disgrace in a cripple earning his living by begging in those days.

Lesson 3: Philip and the Ethiopian (Acts viii)

One of the commands of Jesus to His disciples had been, "Be witnesses unto me, both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth." In obedience to that command, Philip—not Philip who was one of the twelve disciples, but another follower of Jesus—had left Jerusalem and gone to tell the good news to the people of Samaria. The Jews and the Samaritans were enemies, and had been enemies for many long years. Once, when Jesus and His disciples had wanted to pass through their country, they had refused to allow them to do so, because the party were travelling to Jerusalem. Yet now to this follower of Jesus, this Philip, they listened eagerly; and when they brought their sick to him for help, he was able to heal many of them. The Bible story says, "Philip went down to Samaria

and preached Christ unto them; and there was great joy."

It must, therefore, have seemed strange indeed to Philip when he realized that God was telling him to leave Samaria, where there were so many to be helped, and journey to a place where there might be nobody at all to whom he could speak. Again and again came into his mind the words, "Arise and go to the lonely road that leads from Jerusalem to Gaza"; and, because he believed that it was God who thus spoke to him, he obeyed.

After the excitement of his work in Samaria, the road from Jerusalem to Gaza seemed very quiet. On either side of the road as far as he could see there was no living person but himself. Then, far away in the distance rose a cloud of dust; someone was travelling along the road from the direction of Jerusalem. Presently Philip was able to see a chariot drawn by beautiful horses, and guarded by soldiers and servants; for sitting within was the Treasurer of Candace, Queen of Ethiopia, a part of Africa. Probably Philip did not know then who the traveller was. As the chariot came near, he saw inside a dark-skinned man, a negro, from Africa, reading aloud from what looked like one of the scrolls of the Jewish Scriptures. Then Philip understood. God had sent him to this lonely place to speak to this man. "Go near and join thyself to the chariot," was the command. Philip ran up to the chariot, and as he drew nearer he could hear the words the African was reading, words from the book of Isaiah. "Understandest thou what thou readest?" he called. The African gave orders for the chariot to be stopped and for Philip to approach. "How can I,

except someone shall guide me?" he answered. "Come and sit with me and help me if thou canst."

As they sat together in the chariot, Philip discovered that the great African treasurer was eager to know more about God, and that he had indeed just been to Jerusalem to worship in the Temple. There he had heard something of Jesus. Philip spoke of the life and death of Jesus, showing that He was indeed the great deliverer, the Messiah, for whom all the prophets, including Isaiah, had longed. And the African was filled with joy.

By this time the chariot had moved on and they were travelling past a pool of water. Now it was the custom for those who wanted to become followers of Jesus to be baptized, that is bathed in water, as a sign that they were making a new, clean start in their lives. The African knew this, and knew, too, that he wanted to be a follower of Jesus. "See, here is water; what doth hinder me to be baptized?" he asked. Philip replied, "If thou believest with thy heart, thou mayest." The African earnestly said, "I do believe that Jesus Christ is the Son of God." So the chariot was stopped by the roadside, and Philip baptized the African treasurer. And as they came up out of the water Philip was filled with wonder at the way in which he had come to meet the Ethiopian. The African would travel home, and tell the good news of Jesus to his friends and his Queen. The gospel was indeed being "preached in Samaria and to the uttermost part of the earth."

Activities

Imagine you are Philip, and tell this story to a fellow-Christian.

Imagine you are the African treasurer, and write a report of this incident for your Queen.

Find Ethiopia (south of Egypt) on your map.

Make the story of Philip's meeting with the African into a play.

Find the Jerusalem-Gaza road on Map 3.

Look at History Chart VI for a picture of a chariot. Draw the Ethiopian in his chariot reading from a scroll.

Write the prayer Philip may have prayed after the African had been baptized.

Points for Teachers

Philip, like the first martyr Stephen, was one of the seven "men of honest report, full of the Holy Spirit and wisdom" appointed to assist the disciples, particularly in the practical organization of the early Church (Acts vi. 1-7). Driven from Jerusalem by persecution, but willing to obey the voice of God, into whatever unexpected ways it led him, he was the means whereby the good news spread far afield indeed.

On the lonely Jerusalem-Gaza road, Philip met the Chancellor of the Queen of Ethiopia, a Gentile so in sympathy with Judaism that he was just returning from worship at the Temple. As he journeyed he was reading aloud—as the custom was and still is in the East—the part from Scripture (Isaiah liii. 7) describing the Messiah for whose coming all Jews longed.

Lesson 4: Adventures at Lystra (Acts xiv)

Introduction

Show the children Antioch in Syria on Map 2, History. The number of

Christians in Antioch had grown under the direction of Barnabas, who went to Tarsus and brought back Saul of Tarsus to help preach to the people. Antioch, the capital of Syria, a city of magnificent buildings, not only contained the residence of the Roman Governor of Syria but was reckoned the third city of the Empire (Rome and Alexandria came first). The new faith came to Antioch from Jerusalem by the coastal route through Tyre and Sidon. Saul, who was a learned man and spoke Greek, was well fitted to preach to the Greeks of Antioch. But Saul and Barnabas had not only to teach the Greeks, for there were many different nations in Antioch besides Greeks—olive-faced, black-haired Jews and Syrians, black negroes and bronze Egyptians from the valley of the Nile, Romans with the pride of conquest on their faces, and sun-scorched silent Arabs.

Saul was one of the first to realize that the good news of Jesus Christ was not only for his own people, the Jews, but for everyone. In spite of their differences of language and country, all people had but one need—"groping after God if haply they might find him." Gentile Antioch, and not Jewish Jerusalem, became the active centre of the earliest Christian Church.

Saul's first missionary journey was with Barnabas to Cyprus. It was while in Cyprus that Saul's name was changed to Paul. His Hebrew name was Saul, but when he became the teacher of the Greeks and indeed of all nations, he was known by his Greek name Paul. This story tells of Paul's missionary journey when he preached at Iconium and Lystra, towns in Asia Minor and some miles west of Tarsus.

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Story

Paul and Barnabas had had many adventures since they set out to take the good news of Jesus to all people. Now they had arrived at the town of Lystia. Near the main gate of the city, by a flowing river, stood a fine temple, erected for the worship of Jupiter, chief of the gods; here animals were sacrificed in his honour by white-robed priests. There was an old legend in Lystia that one day Jupiter and his messenger Mercury would come and visit the city.

The people of Lystia welcomed Paul and Barnabas, which pleased them greatly. At Iconium, the city from which they had come, they had found many who would not listen to them; indeed, some there had plotted to stone them to death. It was good to be amongst the people of Lystia, who listened eagerly to their stories of Jesus. Although Paul and Barnabas did not understand the local language, the Lycaonian language, they could preach in Greek which practically everyone understood.

One day, just as Paul had finished speaking, he noticed a crippled man who had never been able to walk, gazing earnestly up at him. Perhaps Paul had been telling of some of the people whom Jesus had healed, or of the work of Peter, John, and Philip, and other followers of Jesus. Anyway, he became certain that this poor cripple believed that he could be helped. Looking down into the man's eager face, Paul said in a loud voice, "Stand upright on thy feet." To the delight of Paul and Barnabas, and the amazement of the onlookers, the cripple did as he was told: he walked; he even leapt about; he was cured!

When the crowd saw what Paul had

done, they cried out in the speech of their country, "The gods have come down to us in the likeness of men." And they called Barnabas Jupiter, and Paul Mercury, because he was the chief speaker.

Paul and Barnabas noticed a great stir going on, but they put it down to the wonder and excitement caused by the healing of the cripple. Soon they heard the lowing of cattle and saw the animals, all garlanded, being led towards the Temple of Jupiter. Then the truth flashed on them. They had come to Lystia to tell the people that there was only one true God, the Father of Jesus, and these people of Lystia thought they were gods themselves! Paul and Barnabas were greatly troubled. They rent their robes and cried out, "Men, what are you doing? We are men like you, come to preach about the living God, who made heaven, and earth, and sea, and all fruitful things that are therein; who sends us rain and fruitful seasons, giving us food and joy to our hearts' content. It is he whom you should worship."

It was with difficulty that they stopped the people from sacrificing the oxen to them. At first their words made the people more excited, but at last the oxen were turned back, the garlands taken off, and all was quiet again.

For some time after that, Paul and Barnabas were able to preach and work in Lystia, perhaps helped by the man who had been a cripple and his friends. Certainly many of the people became Christians. Then more travelling Jews came to Lystia; some from Antioch along the main road, others from Iconium. When they found that Paul and Barnabas were working at Lystia,

they began to stir up trouble against them, because these Jews did not believe what Paul taught and were jealous of him. "Why should you do what these men say?" the Jews said to the people. "They are strangers to you. Turn them out." So one day, when Paul was walking alone through the streets of Lystra, he was suddenly attacked by a mob, who beat him to the ground, threw stones at him, and wounded him so sorely that they thought he was dead. "Out of the city with him," they cried; and threw his body outside the gates to lie under the blazing sun, near the Temple where earlier they had wanted to worship him.

Presently the dreadful news came to Barnabas and the other Christians. With fear in their hearts, they hurried to the place. Sorrowfully they stood looking down at their leader, and all thought that he was dead. Then to their great joy his eyes slowly opened. Soon they were able to lift him to his feet and help him back into the city where he had been so cruelly treated.

Knowing that for a time their enemies would not let them continue their work, the next day they began their travels again, though Paul was badly bruised and shaken.

Some months later, in spite of the danger, they returned to Lystra. How thankful they were to find that the new followers of Jesus there had been faithful. They were meeting regularly as a group, a little Christian Church, for prayer and praise. With very happy hearts Paul and Barnabas joined them in their worship.

Activities

Divide the story into scenes and dramatize them.

Draw a picture of the Temple of Jupiter with the garlanded cattle (for picture of a Greek temple see History, Chart IV).

Imagine you are one of the men of Lystra who became a Christian. Write a letter to a friend telling him about it.

Write a conversation between Paul and Barnabas on the night of Paul's stoning.

Discuss why Paul and Barnabas went back to Lystra a second time.

Points for Teachers

Antioch was the first Church to have a truly foreign vision, generously sending out their two best leaders, Barnabas and Paul, to work in Asia Minor (for example, at Lystra). At Antioch, too, Christianity had entered on a new phase. It was no longer to be the faith of just a Jewish sect, but the faith also of the Gentile world. Its adherents were no longer to be called Nazarenes, but as a witty Roman in Antioch suggested in scorn—"Christians." Thus it was at Antioch that the followers of Jesus were first given the now honoured name of Christians. The work of the Apostles was made more difficult by the friction that arose from time to time between the orthodox Jews of Palestine who spoke Aramaic and read the Bible in Hebrew, and the Greek-speaking Jews of the Greek cities Antioch, Alexandria, etc., who read the Bible in Greek (see Chapter X, HISTORY). When the Hellenistic (Greek) Jews returned to Jerusalem, they were despised by the Jews who had never left the Holy Land. Then a great number of Christian Jews resented Paul preaching to the Gentiles.

Jupiter is Zeus, chief of the gods, and Mercury, or Hermes, his swift-footed, ready-tongued messenger. The people

named the quiet, tall Barnabas, Zeus; and Paul, the orator, they called Hermes. Zeus and Hermes are the Greek names. Barnabas and Paul rent their clothes as a sign of grief. This was the custom in the East.

Lesson 5: At Philippi (Acts xvi)

On board a sailing-ship, slowly making its way across the Ægean Sea, stood Paul and three of his friends. One was Silas, a helper who had been with him on many adventures; the other two, Luke a doctor, and a lad called Timothy.

Paul had tramped with Silas and Timothy all the way from Antioch in Syria, northwards and westwards across Asia Minor to Troas (Troy) on the Ægean Sea. Here he had met Luke, and here, too, in a vision he had seen a man from Macedonia holding out his hands and pleading, "Come over into Macedonia and help us." This is why he and his three friends were on their way to Macedonia. Their ship kept close to the shore so that it could anchor by night, for it sailed only in the daytime. They passed the narrow channel of the Hellespont, and after a voyage of two days landed at Neapolis, the port of Philippi.

Philippi was a very important town in Macedonia on the main road from East to West. There were many Romans and Greeks there, but few Jews. It was above everything else a Greek city, just as Antioch and Troas were, so its temples and buildings would look very familiar to the travellers; they could speak to the people, too, in Greek.

As soon as they landed, they set out for Philippi, and after three or four hours' walking entered the city gates. For a few days they rested. Then came

the Sabbath day. They knew that there was no synagogue in Philippi; but they had heard that each Sabbath a little group of Jewish people met for worship at a place outside the city gates near the river. There Paul and the others found a group of women worshippers and learned that their leader was called Lydia. They were welcomed, and presently Paul was asked to speak. As he did so, he could see that Lydia was greatly interested. Indeed, as Paul spoke, Lydia was finding that God seemed more real, more close to her than ever before. Soon she decided that she wanted to be a follower of Jesus, and to be baptized as a Christian; so, too, did her children and her servants. As soon as Paul was sure they understood what they were doing, he held a special service of baptism. When it was over, Lydia turned eagerly to him, "If you have judged me and believe me in earnest about being a Christian, now as a fellow-Christian I ask you and your friends to come and stay with me in my home."

The invitation was gladly accepted. Every day it was from Lydia's home that Paul and his friends went out to preach and teach, and heal the sick; and it was to her home that they returned each evening to meet her and the other men and women of Philippi who had become followers of Jesus. After a time the work grew so successful that those who did not approve of it became very angry. They made false charges against Paul and his friends, and stirred up the crowds in the city against them, too. So one day, when Paul and Silas were in the city alone, they were roughly seized and taken before the magistrates. "These men do exceedingly trouble our city," said their

accusers; "they teach the people customs that are against the Law for us Romans to accept."

Now the magistrates were anxious to get promotion by showing how they upheld the power of Rome, so they did not ask Paul and Silas what they had to say in their own defence; instead, they sentenced them to be flogged immediately. Paul and Silas were taken out, stripped of their robes, and flogged with heavy rods. Then they were put in the charge of the jailer of the prison to make sure they were safe. The jailer put them in the darkest dungeon, and made their feet fast in the stocks, pieces of wood pressed down on their legs so that they could not move at all. Probably their arms were fastened by chains to the walls.

All the time they could hear the sighs and groans of the other prisoners. Bound and tied, Paul and Silas began to think of many things, of all that had happened before they came to this place, and of the one fact that in spite of their present misery God was with them and had blessed their work. In Philippi, and in other places too, there were men and women who had become followers of Jesus. So as the slow hours crept on, they prayed and sang joyful songs, the songs of their own people. Perhaps they sang, "God is our refuge and strength, a very present help in trouble." Their fellow-prisoners listened in amazement!

Suddenly there was a loud rumbling and the walls of the prison began to shake. The staples to which the prisoners' chains were fastened became loosed. The stocks were wrenched apart with the force of the earthquake, and the prison gates flew open wide. "An earthquake, an earthquake!" cried the

prisoners, at first in fear, and then in joy as they found that they were free. Then came Paul's voice out of the darkness, telling them to stay where they were. Perhaps he reminded them that if they escaped the jailer would certainly be put to death for having allowed them to do so. Paul was relieved when they obeyed his words. The jailer, awakened from a deep sleep, came hurrying to the prison. In the dim light Paul could see that he had drawn his sword, and realized what he was about to do. "Do not kill yourself. We are all here," he cried. When the jailer, trembling, brought a light, it was proved that what Paul had said was true; no single prisoner had escaped. Immediately the jailer fell on his knees before Paul and Silas; he said, "What must I do to be saved?" "Believe on the Lord Jesus Christ," Paul answered, "then you will be saved and all your family, too." The jailer ran to fetch his wife and children, and there in the prison Paul and Silas spoke to them about Jesus. Later on that night, when the other prisoners had been fastened once more, Paul and Silas were led out of the prison to the jailer's home. There their wounds were washed and dressed, and there the jailer and his family were baptized as a sign that they wanted to be Christians like their prisoners. After that, Paul and Silas were given food and drink, and everyone was filled with great joy.

Then, just as it was beginning to get light, messengers from the magistrates came to the jailer, saying, "Let these men go." Gladly the jailer passed on the news to Paul, adding, "Go in peace." To the jailer's surprise, this Paul refused to do. "They have beaten us publicly, and without fair trial," he

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said. "Let them come themselves and fetch us out!"

Eager to be rid of these strange men who sang hymns in prison, and saved the life of their jailer, the magistrates presently arrived, and begged Paul and Silas to leave the city. Knowing that there were other places to which it was now more important that they should go, Paul and Silas promised to obey. Before they left, however, they returned to Lydia's home to say good-bye. How gently Lydia treated their cuts and bruises! What a good farewell meal she put before them! How happy everyone was that Paul and Silas were safely back with them once more! How sad, yet glad too, when they learned that almost immediately they were leaving to tell the good news in other places, trusting Lydia and the rest of the Christians of Philippi to be loyal followers of Jesus whatever happened. And they were; for some time later, Paul, in a letter to the Church at Philippi, wrote, "I thank God upon every remembrance of you."

Activities

Discuss: Why did Lydia invite Paul and his friends to her home?

Write a conversation between the jailer and his family and some friends on the morning after the earthquake.

Why do you think Paul and Silas sang in prison? Draw a picture of Paul and Silas in prison.

We do not know what they sang, though they probably used some psalms. Read and discuss Psalm xlii, verses 1-3. Copy out and learn by heart verse 1.

Dramatize some parts of the story. Choose the scene or scenes you think you can do the best. Choose someone

to be the story-teller and tell the parts that you cannot act.

Study History Maps 1 and 2. Look especially for these places—Antioch in Syria, Tarsus, Troas (or Troy), the Ægean Sea, the Hellespont, Macedonia, Philippi.

Make a little booklet. In it write the names of as many towns as you can that Paul visited, with a few notes on each, such as Jerusalem, Antioch in Syria, etc.

Points for Teachers

It does not seem to have been Paul's first intention to go to Philippi during his "second missionary journey." In various ways, culminating in his vision at Troas of the man of Macedonia saying, "Come over into Macedonia and help us," it became clear to him, however, that it was God's will that he should carry the gospel across the Ægean Sea (Acts xvi. 7-10). So the good news came to Europe—the "uttermost parts of the earth" were beginning to be won for Christ.

It was probably in October of the year A.D. 50 when Paul and Silas entered Philippi; about this time the Romans were conquering Britain, and Caractacus, the brave British chief, had been captured (see HISTORY SECTION). It makes Scripture more real to children if it is linked up with their history.

Because of the Roman roads and the fact that Greek or Latin were the common languages in most of the towns of the Empire, the story of Christ spread more quickly. Stress the fact that when Paul crossed the narrow water that divides Asia from Europe, he found in Europe a world similar to the one that he had left. All the world of the Ægean Sea was one. At Troas as well

as at Philippi, at Ephesus in Asia as well as Athens in Greece, the Ægean world was above all Greek. Remind the children of their history lessons, especially their lessons on Greece (Chapter X, History). Let the children look at the Greek temple in History Chart IV.

Philippi was called after Philip, King of Macedonia, father of Alexander the Great. It was made a Roman colony by Augustus in 31 B.C. There were many Romans in Philippi. Stress St. Paul's teaching, obedience to the Divine Spirit rather than to the Law. "There is neither Greek nor Jew, there is neither slave nor freeman, for you are all *one* in Christ Jesus. Thinking in terms of flesh will lead to sin, but the Spirit will give love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." It can be seen why Paul's teaching angered a great number of the Jews.

Lesson 6: Success and Riot at Ephesus (Acts xix)

For two years Paul lived and worked in the great seaport town of Ephesus, the capital of the Roman province of Asia. When he first reached the city, he found the people had already been taught about Jesus by other Christians living there, including a special friend of his, Aquila, and Aquila's wife, Priscilla. Soon after Paul arrived in Ephesus, so many people were anxious to meet and talk with him that he hired a special hall there, and people came almost as if they were going to school to listen to Paul and to be helped by Aquila and Priscilla, too. Some of those who came to him he trained to go out to other places and spread the good news there.

Amongst those who came to him

were many who believed in all kinds of magic spells and charms. They had crystal balls in which they made people gaze who wanted to see things happening far away, they had rolls of parchment and papyrus with strange drawings of the stars on them, like the Bear and the Ram. From these they would foretell the future. There were more magicians in Ephesus than anywhere else in the world. But as some of these magicians came to understand more about God, and the teaching of Jesus, they felt they could no longer keep the rolls on which their spells and star-readings were written. More than that, they wanted everyone to know this. So one day all the rolls were placed together in a great heap and a bonfire made of them. Crowds of people watched the leaping flames. More people than ever now wanted to hear Paul, when they saw the result of his teaching. He was greater than the magicians and their spells. One of the loveliest buildings in Ephesus was the white Temple of the goddess Diana or Artemis. Its wide roof and portico rested on rows and rows of lovely marble pillars like the Temple of Athena at Athens (see Chart IV, History). In an inner room with roof of gold, and pillars of green jasper, was an image of Artemis, said to have dropped from heaven. Nobody, except perhaps some of the priests, had ever seen this image. But in the streets of Ephesus, little figures of Diana were always being sold, especially in the spring, when a great festival was held in her honour.

In the market-place was one special part where the makers of the images sat side by side, some working in clay, others in marble, and some in silver. The leader of the makers of the silver

images was a man called Demetrius. Demetrius was not only a clever craftsman; he was also a good business man too. He knew that as soon as a man became a Christian he no longer wanted to buy images of Diana. By the time Paul had been working in Ephesus for two years, many people had become Christians. Demetrius was afraid that if this continued much longer he would lose all his customers. So he called together his fellow-workers. "Sirs," he said, "you know that by this craft we have our wealth, and know that not only here in Ephesus but throughout the whole country Paul has turned away the people from the worship of Diana, saying that hand-made gods are not gods at all. Our craft is in danger; the great goddess Diana is despised!" Stirred up by these words, the craftsmen became very angry, crying, "Great is Diana of the Ephesians."

Soon the whole city was in an uproar, and there were shouts of "To the theatre." As the crowd surged along, they caught sight of two of Paul's helpers, Gaius and Aristarchus; at once they were seized and dragged along with them. The theatre was soon alive with faces of all nations—Romans, Greeks, Egyptians, Cretans, men of Asia, even Jews, shouting, "Great is Diana of the Ephesians."

News of what had happened was hurried to Paul. Fearless of danger, he at once wanted to set off to help his friends. The Christians of Ephesus, however, begged him not to go, saying, "You are our leader and we cannot do without you. Think of the people of Iconium and Lystra and Philippi, and of the other places you have visited. You cannot help Gaius and Aristarchus; indeed, when Demetrius and his friends

see you, they will be angrier than ever. We beg you, therefore, not to go."

Just then a number of Roman officials in the city who were friendly towards Paul arrived. "Do not risk your life by coming to the theatre," they said. So Paul was persuaded not to go. Later he heard that the uproar had continued for more than two hours, during most of which the crowd had not ceased to shout, "Great is Diana of the Ephesians." At last a ruling Roman official had persuaded them to listen to him. He said that, as far as he could judge, the Christians had done no harm. If Demetrius and the other craftsmen had any quarrel with them, they should settle it legally before the magistrates. "Leave the Christians alone," cried the official. "We shall get into trouble for this day's uproar"; and with these words he sent the crowd back to their homes.

Paul was glad when his two friends returned safely to him. Then later he had a quiet talk with all his disciples about the work that lay before them in Ephesus and other cities of Asia. He had been with them now for over two years, teaching daily in his lecture-hall, writing letters, sending his helpers out to other cities. Through his work there were not only many churches among the cities, but there were men who could lead and carry on the work he had begun. He had meant to stay a few months longer in Ephesus, but now he feared his presence might bring danger on the many Christians who lived in the city. The idol-makers were still very bitter against him. So he said good-bye to all the Christians, urging them to be strong and faithful. Then he went to the harbour and took passage on a coasting vessel, ready to face

again difficulties and dangers for his Master's sake

Activities

Act this story. First divide it into scenes; for example, scene 1, the magicians, and men who told fortunes by the stars, talking together and deciding to burn their foolish scrolls because of the preaching of Paul.

Draw and describe a Greek theatre (see History Chart V for a picture of one).

Find Ephesus on the map. It is almost opposite the island of Samos (see History Maps 1 and 2). Ephesus was the largest city Paul had visited, and if he succeeded there, knowledge of his teaching would soon spread. He stayed longer at Ephesus than at any other town. Copy out Ephesians vi, verse 10, and learn the words by heart. While Paul was at Ephesus he sent across the *Ægean Sea* a letter to the Christians at Corinth in Greece. Find and copy this message from his letter: 1 Corinthians xvi. 13.

Points for Teachers

Diana (Greek Artemis) was a native goddess, partly Asian and partly Greek in character. She was worshipped, under various names, very widely in Asia Minor. Each year for four days in May all the country made holiday in her honour, and the streets of Ephesus were crowded with people. Plays were performed in her honour in the great open theatre. An image of her was carried through the streets by priests and priestesses to the sound of music. In the city thousands of little carved or terra-cotta images of her were sold.

The *theatre* to which the crowd went may have been the amphitheatre where

large public meetings were often held. For pictures of theatre and amphitheatre (double theatre) see History Charts V and VI. It was in the amphitheatre that gladiators fought with each other and wild beasts.

The Roman province of Asia was the western part of Asia Minor.

Lesson 7: Forward to Jerusalem (Acts xx-xxiii)

When Paul left Ephesus, his coasting vessel took him to Troas; there he stayed for a time with his friends. From Troas he crossed the *Ægean Sea* and visited Philippi again. His plan was to visit Jerusalem, taking with him representatives from the new churches and gifts from the churches all round the *Ægean Sea* for the poor Christians of Jerusalem. From Philippi he went to Corinth. While here, he wrote a long letter to the Christians in Rome whom he hoped one day to visit. Paul knew it was the Roman rule that gave him safe passage across the seas and along the Roman roads that linked the whole *Empire together from Damascus to the Pillars of Hercules and from Tarsus even to London*. From Corinth Paul arranged to go by a pilgrim-ship to Jerusalem, picking up his friends on the way, so that they might arrive in time for the Feast of the Passover. Many other Jews were also going on this ship to be in time for the feast. One night, however, a friend came to him with grave news. Some of the Jews who were angry with Paul for having become a follower of Jesus were plotting to have him killed on the journey and his body dropped overboard.

Paul never ran away from danger; but to take this risk would be foolish.

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Quickly he decided to travel by land and to take ship only when absolutely necessary. This would mean that he and his friends could not arrive in Jerusalem for the Passover Feast. They decided, however, to try to get there in time for Pentecost, the feast which now meant so much to all Christians.

What a wonderful journey that was for Paul and his friends! Everywhere they were welcomed by the members of the Christian churches which Paul had founded. At one place, Miletus, at Paul's request, members of the Church at Ephesus, some distance away, hurried to meet them. Paul and the people of Ephesus had not met since the day of the great riot. How delighted they were to be together again. To the Christians of Ephesus, as to all the others he met on the journey, Paul spoke words of warning. "I go to Jerusalem not knowing the things that shall happen to me there; but I do not fear to lose my life for the joy of obeying the command of the Lord Jesus to preach the gospel." Again later, at another place, when the Christians tried to make him turn back, he said, "I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus."

At last Paul and his friends reached Jerusalem, where the members of the Church, including Peter and John and others who had known Jesus on earth, welcomed them gladly. Paul was able to tell the thrilling story of how, in place after place, men and women had become followers of Jesus, and had been true to their new Leader in the face of danger and persecution. Then the Christians Paul had brought with him presented the collections that had been made from their churches, and the gifts

were gratefully accepted. "Glory be to God," the Christians of Jerusalem cried, "for wonderful things have indeed been done."

In the days that followed, Paul showed his Gentile (non-Jewish) friends round Jerusalem. With special joy he took them to the beautiful Temple, the place to which Jesus had loved to go to worship, and which He had called "my Father's House."

But the Jews who were the enemies of Paul were watching, hoping somehow to entrap him. One day they saw him approach the low marble wall or partition that shut off the Court of the Gentiles from the inner courts, into which only Jews were allowed to go. Near the opening in the partition stood a great stone, on which were these words—"Let no foreigner enter within. Whosoever is taken so doing will himself be the cause of the death that overtakes him." As a Jew, Paul had every right to be there. His enemies guessed, however, that they might be able to deceive the crowd into believing that he had brought some of his Gentile friends with him. They therefore dashed at him, seized his clothes and began to cry aloud, "To the rescue, men of Israel! Help! Help! Here is the man that teaches things contrary to the law of God; this is the man who has brought Gentiles into this holy place; to the rescue, men of Israel! Help!"

From every part of the Temple men hurried to the scene. From the city streets outside others rushed in. All the city was in an uproar. "Out of the Temple with him!" came the cry, and Paul was dragged outside the Temple gates. "Kill him, kill him!" shouted his enemies, and the crowd, not really understanding what they did, joined in.

"Kill him, kill him!" Paul must have thought that death was very near.

Then came a new cry, "The soldiers are coming." From one of the towers of the castle close by the Temple, the sentinel on guard had seen and heard the commotion and reported it to his commander, Lysias. Now Lysias, accompanied by other soldiers from the castle, marched through the crowd, who stopped beating Paul and became silent at their approach.

Since Paul appeared to be the cause of the trouble, Lysias gave orders for him to be bound. Paul felt two chains fastened on his wrists. Then Lysias turned to the crowd. "Who is he? What has he done?" he asked. Immediately they all began to shout again, some crying one thing and some another, so that Lysias could not discover the reason for the uproar. He realized, however, that Paul's life was in danger, and ordered his soldiers to take him into the castle. At that the crowd were furious, probably stirred on by Paul's first enemies. "Away with him, he is not fit to live! Away with him!" they cried, and surged so fiercely around Paul that the soldiers had actually to carry him through the crowd.

At last they reached the steps leading into the castle, the way to safety. Paul turned to the commander. "Please let me speak to the people," he said. Impressed by the courage and dignity of his prisoner, Lysias gave permission. Bound and bruised as he was, Paul moved to the top of the steps. Below him the great crowd, who shortly before had tried to kill him, were silent; perhaps they too admired his bravery. Then he told them the story of how at first he had not wanted to be a follower of Jesus; of how he had come to see

that this was wrong, and how gladly the Christians had welcomed and helped him. Up to this point the crowd had remained quiet enough. "Then one day when I was here in the Temple," said Paul, "it seemed to me that in the name of Jesus I must go and tell the good news not only to the Jews but to the Gentiles also."

As soon as he said these words the crowd grew furious again. "Away with such a fellow from the earth; it is not fit that he should live," they cried.

Knowing that he had failed to make them understand, Paul was led into the castle. Next day he was brought before the Sanhedrin, the council of priests and elders and scribes who had condemned Jesus. Lysias had been unable to discover what Paul's crime was, and he hoped that the Council would be able to clear the matter up.

This meeting too, however, ended in confusion, confusion so great that Lysias had to rescue Paul from his own countrymen and take him back to the safety of the castle prison.

What a strange end it seemed to Paul's visit to Jerusalem. How troubled he must have been about the Gentile Christians he had brought with him. That night, however, Paul had a wonderful experience. It seemed to him that Jesus Himself stood by his side, "Be of good cheer, for as thou hast witnessed concerning me at Jerusalem, so must thou bear witness also at Rome." Paul must have wondered how those words could possibly come true; but he did not doubt that they would be fulfilled.

Activities

Dramatization: Paul's meeting with the Christians of Ephesus at Milerus.

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The introduction of the Gentiles (non-Jewish race) to the first Church, the Christian Church at Jerusalem. The scene in the Temple.

Look at History Map 2 for Corinth (Greece) and Miletus. Miletus was an important port south of Ephesus.

Imagine you are one of the Gentile Christians who travelled with Paul. Write a letter to your home Church about your adventures with Paul.

Why did Paul encourage the members of the new churches to send gifts to the Church at Jerusalem?

Copy a plan of the Temple (Chart VII). Underneath, describe briefly what happened there. Find the Castle and the Wall or Partition (see Fig. 9 and Chart VII) that kept the Gentiles from approaching too near the most sacred courts of the Temple.

Keep your booklet about "Towns that St. Paul Visited" up to date.

Copy and learn by heart one or more of the following passages: Acts xx. 22; xxi. 13; xxiii. 11.

Points for Teachers

Paul's purpose in undertaking this perilous journey was surely to vindicate, before the heads of the Christian Church at Jerusalem, his mission to the Gentiles. He came to them as the first great apostle of Christian unity—Jews and Gentiles were the same in the eyes of God. This was hateful teaching to the Jews, who thought they alone were God's chosen people. It may be necessary to explain to the children why the Jews were so hostile to Paul, while Peter and John and others lived in safety in Jerusalem. Both the Jews who rejected Jesus as the Messiah and the Christian Jews were hostile to the Gentiles. Peter and John were not such great apostles

of the Gentiles as Paul. Help the children to study Chart VII. Explain to them where the Wall or Partition would come beyond which it was dangerous for Gentiles to go (see Fig. 9 and Chapter III).

Lesson 8: "I Appeal to Cæsar" (Acts xxiii. 12 to xxv. 12)

As Paul sat in his prison cell, cheered by the vision of Jesus that had come to him the night before, he was told that someone had been given permission to see him. With joy he received his young nephew, but the nephew's face was troubled. "Uncle," he said, "I have discovered a plot against you. More than forty men have made a vow not to eat or drink until they have slain you. They will arrange for Lysias to be asked to send you before the Sanhedrin again; they will lie in wait, and as you are being taken to the Council, spring out and kill you." "Lysias must know of this," Paul said. Calling one of the soldiers who guarded him, he asked him to take his nephew to the commander of the castle.

Lysias took Paul's nephew by the hand and led him aside to speak to him privately. "What is it you have to tell me?" he asked. When he heard the young man's story, he too was troubled. While Paul had been with him he had discovered that though Paul was a Jew, he was also a Roman citizen, having inherited the special privileges of Roman citizenship from his father. Lysias knew that if he allowed a Roman citizen, even a prisoner, to be killed whilst in his charge, he would get into grave trouble from the authorities at Rome. "Tell no man that you have told me of this plot," he said. "You may be sure that I will protect your uncle."

About eight o'clock that night, the courtyard of the castle was alight with the glow of torches, and noisy with the sound of marching feet and horses' hooves. A procession was making its way out of the city, two hundred guards on foot, seventy horsemen, and two hundred spearmen, and finally, in the midst, rode Paul, the prisoner. He was being taken away from the dangers of Jerusalem to Cæsarea, to be in the charge of Felix, governor of Judæa as Pilate was.

When at last they reached the seaside town of Cæsarea, Paul was taken straight to Felix, to whom was given a letter written by Lysias—

"Greetings from Claudius Lysias to the most excellent governor Felix.

"This man was taken by the Jews, who would have killed him; my soldiers rescued him, and because I could not discover what crime he was supposed to have committed, I sent him to be tried by the Jews in council. They accused him of breaking their laws; but did not charge him with anything that seemed worthy of imprisonment or death. Then I was told that there was a plot to seize and kill him. I thought it best, having discovered that he is a Roman citizen, to send him straight to you. I have also asked his accusers to lay their case against him before you. Farewell."

Several days passed before Paul was told that his accusers had arrived, headed by no less a person than the Chief Priest, leader of the Sanhedrin, Paul's fiercest opponent. Paul, still in chains, was led into the judgment-hall. First of all, the Jews made their charges against Paul. Then Paul was allowed to speak in his own defence. It soon became clear to Felix that the charges were very confused and the evidence

against Paul most unsatisfactory. He therefore dismissed the case for the time being. "When Claudius Lysias the commander is here, we will go into the matter again," he said.

How angry Paul's enemies must have been when they journeyed back to Jerusalem without Paul! Paul, though a prisoner, guarded by soldiers wherever he went, was nevertheless allowed to have his friends with him, and probably to go about the city and seashore as he wished. Quite often Felix the governor sent for him. Paul, though a prisoner, did not hesitate to speak out so boldly to him about Jesus, and about goodness and truth, that Felix trembled.

Two years went by, and still Paul was a prisoner. He spent much time in writing letters to the churches he had founded. Since the prison in which he was kept was right on the seashore, he must often have seen ships sailing from the harbour bound for Rome. How he longed to go there, to preach the good news of Jesus in the capital of the Empire. He was a prisoner. How hopeless it seemed. Yet never could he forget the vision sent to him in the prison at Jerusalem, "Be of good cheer; thou shalt bear witness in Rome."

At the end of two years, Felix was replaced by a new governor, Festus. Within three days of his arrival he travelled up to Jerusalem. Paul's enemies had not forgotten him, and hastened to beg Festus to see that Paul was brought to trial in Jerusalem, planning to lie in wait to kill him and so make sure of getting rid of him at last. Festus, probably warned by Roman officers of what had happened before, refused to allow this. "Shortly I am returning to Cæsarea," he said, "any of you who are free to do so, come with me

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and there make your case against him."

About a fortnight later Paul once again was brought into the judgment-hall, before his enemies from Jerusalem who made many and grievous charges against him, none of which they could prove. Paul declared his innocence. "I have not broken the laws of the Jews or of Rome."

"Will you go to Jerusalem to be judged before me?" asked Festus.

Paul realized the danger he would be in if he were taken back to Jerusalem, even under Roman protection. Perhaps for a long time he had been waiting and praying for this moment, so that he knew exactly what to say. "As a Roman citizen I have the right to be tried at Cæsar's Judgment Seat in Rome. *I appeal to Cæsar.*" Paul trusted Roman judgment; more than that, he saw a chance of going to Rome at last, even though it would mean going as a prisoner. He would "bear witness in Rome"! There was a sudden silence in the judgment-hall. Festus and his officers were amazed at the boldness of Paul. His enemies from Jerusalem were filled with fury. Then Festus spoke. "You have appealed unto Cæsar, to Cæsar thou shalt go."

Activities

Write a prayer Paul might have prayed after Festus had accepted his appeal to Cæsar.

Write an imaginary letter from Paul at Cæsarea (a) to his nephew in Jerusalem, (b) to the Christians he had taken up with him to Jerusalem.

Dramatization, e.g. the plot to kill Paul prevented, the trial before Felix; the prison at Cæsarea; "I appeal to Cæsar."

Why do you think the Roman

officials all treated Paul so well? Find Cæsarea on Map 3. It was the Roman capital of the province of Judæa.

Points for Teachers

For two whole years Paul was a prisoner at Cæsarea. Allowed a measure of freedom, the sight of the men of many nationalities who thronged the port, and the many vessels setting sail to Rome from it, deepened his burning desire to preach the good news in the capital of the Empire. So when there came the opportunity to journey thither, even as a prisoner, he gladly seized it.

During the years of imprisonment at Cæsarea he appears to have kept in touch with the churches by correspondence. His later writings bear evidence of the fact that he used that quiet waiting time for study and meditation.

Lesson 9: The Shipwreck (Acts xxvii)

Paul had watched many a ship setting out from Cæsarea for Rome, and had longed to sail in one of them. Now the day had arrived when his wish would come true. Accompanied by two faithful friends, Dr. Luke and Aristarchus of Ephesus, he went aboard. He was a prisoner, chained and in the charge of a Roman officer, a centurion named Julius; but his heart was full of thankfulness as he set out on the greatest of his adventures.

Leaning on the ship's rail, he had his last look on Mount Carmel that lifted its head into the clouds. The ship passed Tyre, and the next day sailed into the harbour of Sidon. So well had Paul won the trust of Julius that, when he said he had friends in the port, Julius said he might go and visit them.

How eagerly Paul must have greeted his friends, and they him!

The ship set sail again, going north past Cyprus, where Paul and Barnabas had made their first venture as missionaries. Still farther north, Paul came within sight of the plain where he was born and the great mountain range he had so often seen from his father's house in Tarsus. Then the ship turned westwards along the southern coast of Asia Minor.

Presently the great harbour of Myra was reached to the east of Rhodes, and here all the travellers going to Rome had to change ships. The new ship was one of a fleet of wheat-ships carrying food from Egypt for the city of Rome. She was already crowded when Julius and his charges went on board. From the beginning of the voyage the winds were contrary, so that many days passed before the ship reached calm water in the harbour of Fair Havens on the island of Crete. This was serious indeed, for it meant that the season of the year had arrived when no wise captain would sail his ship across the open waters of the Mediterranean. Paul, with all his experience of sailing, knew the dangers as well as anyone. He was troubled, therefore, when he learnt that it was proposed to move to a port farther along the island.

He spoke to the captain, to Julius, and to the others. "Sirs," he said, "I perceive that this voyage will be with hurt and much damage, not only to the cargo and the ship, but also to our lives." The port farther along the coast, however, was a better one in which to pass the winter; the weather seemed fine. Paul's warnings were unheeded!

As the ship set out from Fair

Havens, the south wind blew softly, and all on board must have thought that Paul had been over-anxious. Then, almost without warning, a tempestuous wind arose. The ship reeled beneath the shock, and the sea was lashed into mighty waves. The small boat which was being towed behind was tossed up and down until it seemed she would sink. There was only one thing to do. The captain gave swift orders. "Let the ship drive with the wind." Presently, in the shelter of a little island, the sea grew calmer, the small boat was pulled in, baled out, and swung aboard. The sailors, clinging to the ship's sides, wound great ropes round and round her to help her stand the strain of the waves' buffeting. Only just in time. The shelter of the island was passed. Once again the fury of the storm was upon them!

Tossed to and fro, with water in the hold, the captain gave orders to lighten the ship. So many cases of goods were hurled overboard. On the third day even the equipment of the ship, the mainyard, and the tackling had to go. Day after day went by, with neither sun nor stars to help them to discover where they were. The storm grew worse rather than better. Telling the story afterwards, Luke wrote, "all hope of being saved was taken away"!

Then Paul, prisoner though he was, stepped forward. "Sirs," he said, "you should have listened to me. You should not have loosed from Crete to suffer all this harm and loss; but now be of good cheer; though the ship will go to pieces, there will be no loss of any man's life." Perhaps the people, trying to catch Paul's voice above the shriek of the wind and the roar of the sea, looked as though they did not believe the good

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news. Paul went on to explain. "This night I dreamt that there stood by me a messenger from God, whose I am and whom I serve. 'Fear not, Paul,' said this messenger, 'you must be brought before Cæsar, and all who sail with you will be saved too.' Be of good cheer, sirs. I believe that it will be just as I was told; but we must be wrecked on a certain island."

For a fortnight the terrible storm went on. The fourteenth night had come when the sailors heard a new sound—the distant boom of breakers on a rocky shore. The ship was near land, though what land they could not tell. One of the sailors swung out the lead to test the depth of water. "Twenty fathoms," he cried. A little farther on he tested again. "Fifteen fathoms only," he said. To go farther on would be very dangerous. So the captain gave orders for four anchors to be cast out of the ship; and all on board longed for the day.

Soon, however, the sailors began to realize that the ship, damaged as she was, would never stand the strain; she must break in pieces before long. Some of them, pretending they were going to cast out more anchors, swung the small boat out from the ship, and were just going to escape to land in her when Paul saw what was happening. "Except these men remain in the ship, we cannot be saved," he cried. Julius gave a rapid order to his soldiers, who cut the ropes that bound the boat to the side of the ship, and she floated away into the darkness.

As dawn drew near, Paul again took the lead. "This is the fourteenth day that we have had nothing to eat; I beg you to take some food to strengthen yourselves. I believe no harm will

come to any of you." Then Paul took a loaf, said grace, and began to eat. Following his example, all the people on board, two hundred and seventy-five of them, began to eat too. With new strength and courage they next further lightened the ship, casting overboard even sacks of wheat. As soon as daylight came, the captain chose a suitable place to try to run the ship ashore. The lighter the ship, the better chance there was of their being saved.

Daylight came at last; but, alas, the coast-line before them was unknown to any of them. One rock-bound creek, however, led to a sandy beach. The captain decided that there was just a chance that they might land here in safety. Orders were given for the anchors to be taken up, and the ship steered to the shore. Swiftly the ship moved forward, until quite near land she ran aground. The waves beat ceaselessly upon her. It was clear that she would soon break up! She must be abandoned at once!

Julius was faced with a great problem. If his prisoners escaped, he and his men would be put to death. The soldiers crowded around Julius. "Let us kill the prisoners lest any of them should swim out and escape," they said. Julius must have trusted and admired Paul greatly, for, in spite of the anger of his soldiers, he refused to give the order. His voice rang out above the roar of the gale in a final command "Those of you who can swim, throw yourselves into the sea first, and make for land; those of you who cannot, follow as best you can." And so, some swimming, some on boards, and some on broken pieces of the ship, all made their escape to land safely. The promise of Paul the prisoner had been fulfilled.

Activities

Imagine you are Luke; write a diary about the voyage.

Listen to music suggesting (a) the fury of the storm, (b) the calm strength of Paul in the face of danger.

Find on Map 3, Religious Instruction, and Map 2, History; *Cæsarea*, *Mount Carmel*, *Tyre*, *Sidon*, *Cyprus*, *Tarsus*, *south coast of Asia Minor*, *Myra*, *Rhodes*, *Crete*, *Malta*, where they were shipwrecked. Make a map or model of the voyage.

Write out some of the incidents as different scenes of a play.

Discuss: Why was Paul, a prisoner, able to lead others during the voyage?

Study Ships 2, 3, and 4 (History Section). These pictures will give you some idea what Paul's ship was like. It was most like Ship 4, the Merchant Ship.

Points for Teachers

A useful introduction to this lesson would be an illustrated discussion on "Sailing in Paul's day." It should be remembered that the Jew held the sea in awe, and never travelled on it if he could avoid doing so. Jewish writers spoke of the sea with fear (Psalm lxxxix. 9, and Isaiah xvii. 12). Paul had, of course, the advantage of having spent his youth near the sea.

Remind the children that there was no Mariners' Compass in those days. Sailors found their way by keeping near the coast; most vessels were coasting vessels. If they lost sight of land, they steered by the sun, and the stars at night. As a rule, they sailed only in the daytime. They often laid up their ships for the winter. Let the children notice the different parts of the ship in Ship No. 4—the bow, the stern, the

mainyard, the square sails, the tackling, the rudder, oars, etc.

This chapter is one of the famous "we" passages (e.g. Acts xxvii. 1), where the vivid detailed descriptions of the writer, Luke, are given out of personal experience. Luke and Aristarchus probably had to ship as slaves to be with Paul.

Centurion. Let the children look at History Chart VI for picture of a centurion.

Lesson 10: Rome at Last (Acts xxviii; 2 Timothy iv)

Thankful though Paul and the other travellers were to be safe on land at last, pouring rain and bitter winds were hard to bear. Soaked to the skin, and weak after their dangerous adventures, they watched anxiously as natives of the island ran towards them. Were they coming as friends or foes? they wondered. With relief they saw the new-comers kindle a fire, and then, with great kindness, urge them to go up to it, and warm and dry themselves.

Paul was amongst those who presently hurried off to collect kindling to keep the fire ablaze. As he stooped to place his sticks on the fire, a viper, awakened by the heat, suddenly sprang out of the bundle of wood and fastened on his hand. Calm in the face of this danger, just as he had been in the midst of the storm, Paul shook the poisonous creature into the fire. The watching people wondered greatly at such courage. "Surely he is a god," they said.

They admired him still more, chained prisoner though he was, when by his prayers and healing touch he was able to cure the old father of Publius, governor of the island, and

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help many of the sick and needy people. Publius and the other people of the island gave Paul and his friends presents, and honoured and helped him in every way they could. As for Paul, he was full of joy that he was able, like his Master Jesus, "to go about doing good."

Yet he was eager for the springtime to come, so that they might safely sail away from the island, which they now knew to be Malta; Paul still longed to work for Jesus in Rome, the capital city of the Empire.

Three months passed slowly by. Then came the great day when Paul and his friends, the centurion, indeed all the shipwrecked company, went down to the island's harbour to board the ship on which they would complete their journey. To the superstitious sailors and soldiers it was a great joy to learn that she was a great grain-ship, called *Castor and Pollux*; for Castor and Pollux were twin gods, supposed to bring good fortune to travellers. Paul and his friends were happy, too, at the thought of completing their voyage on such a vessel; it would not be long now before they came to the end of their weary journey.

As all had hoped, the voyage was a good one, and soon *Castor and Pollux* sailed safely into the harbour of Puteoli. From the ship's deck Paul could see the white road that ran through the hills to Rome, a hundred and seventy miles away.

Somehow news of their coming had spread. To Paul's surprise and joy, a little group of Christians were waiting to welcome them as they stepped ashore. Possibly these people had not met Paul before; they longed to know him, and had heard about him, perhaps

from Aquila and Priscilla, and other Christians who were now living in Rome. "Do stay with us," they begged; and so it was arranged. Perhaps Julius, the centurion, was glad to be able to show his admiration for his prisoner by allowing him to spend this time with his friends.

A week later the very last part of the journey to Rome began. Mile after mile, Julius, his soldiers, and the prisoners tramped along. At one point the road stopped, and the journey had to be continued by barge through the marshes. Then the road began again. What a tiring journey it seemed to men worn out by their earlier adventures! Even Paul began to be weary. Then the travellers saw a group of people coming towards them. A party of Christians had come out from Rome, some forty-three miles away, to greet Paul, their leader. Probably Aquila and Priscilla were both there, and others who knew Paul and loved him. How glad Paul was to greet them! The Bible story says that, when he saw them, "he thanked God and took courage."

So, surrounded by his friends though still a prisoner, Paul came at long last to Rome. Through the crowded streets of the great city he was led, and handed over by Julius into the charge of the captain of the Roman guard. He was a prisoner of the Emperor Nero.

Every minute of every day Paul was guarded by a Roman soldier. With each movement the clinking of chains reminded him that he was not free. So, although he was not actually in prison, but kept instead in a house specially hired for the purpose, he was never alone, never able to go where he wished. Months went by, and there seemed no thought of bringing his case up for

trial before Cæsar. "You have appealed to Cæsar, and to Cæsar thou shalt go," Festus had said. But now that Paul was in Cæsar's own city the hope of a fair trial was still delayed.

Yet Paul did not despair. First of all, he asked that the leaders of the Jews in the city should come and meet him. He told them the wonderful story of how he, a fierce persecutor of the Christians, had become a Christian himself. He told of all that had happened since then; of the little churches scattered up and down the great Roman Empire, the hundreds of men and women who had found new happiness as followers of Jesus. "Truly Jesus is the Messiah, the leader sent by God for whom we have always longed," he said. Some of the Jews believed what he told them; but others did not. Indeed, they could not at all agree amongst themselves about Paul and his teaching.

Then Paul began to preach and teach about Jesus to those who were not Jews, to men and women some of whom came perhaps at first out of curiosity, wondering what the prisoner-preacher had to say. Many of these became Christians. Among them were a number of the soldiers who guarded Paul. Probably it was not so much the words he spoke, as the brave and good way in which he lived, that made them want to be followers of Jesus too.

When Paul was not teaching or talking to the people who needed his help, he was busy sending letters. In the Bible are letters which he wrote at that time to the churches at Philippi, Ephesus, and other places. Because his eyesight was not good, many of these letters he dictated to a young man called Timothy, who was his helper.

They were first heard not only by Timothy, but by the soldiers who guarded Paul. Though written by a prisoner, they were always full of hope and joy.

One interesting letter was not written to a group of people, but to one man, Philemon. Philemon's runaway slave Onesimus had come to Paul for help. At first he seemed to have confessed to Paul that he had done wrong, probably that he had stolen money from his master. Later, however, when he really became a Christian, he felt he must do more than that. He must go back and confess to his master too. To do this required a great deal of courage, for Philemon could, if he wished, have his dishonest slave put to death. So Paul wrote a letter to Philemon begging him to receive Onesimus, "not now as a slave, but as a brother beloved by me and thee."

Two years went by in this way. Paul, though a prisoner, was doing what he had longed to do, preaching the good news of Jesus in Rome. He was able to visit his friends and receive friends.

What happened next is not quite clear. Almost certainly Paul was tried before Cæsar and released for a time, during which he visited many of the churches which he had started. How glad his friends must have been to see him once again!

Then a terrible persecution of the Christians broke out through the wicked Emperor Nero. Quickly Paul, their leader, was arrested and sent to Rome. Once again he was chained night and day to a soldier; but this time his prison was not a house but a dark, chilly dungeon. Paul was getting an old man now, and this life was very hard for him. Only Dr. Luke was still

with him, and he longed to see his other friends. To Timothy he wrote, "Do your utmost to come to me; and bring my cloak and my books."

Yet he was still full of courage. In the same letter in which he asked for his cloak and books, he wrote, "the time of my departure from this life is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness which God, the righteous Judge, will give to me!"

Just how Paul died the Bible does not tell. It is thought, however, that one day, chained and yet joyful, Paul was led outside the city; and that there he laid his head on the block and the swift flash of the executioner's sword ended his life.

But the spirit of Paul lived on in the men and women of the churches he had founded, and in his letters, which Christians still read today. Very wonderfully did Paul obey the command of his Master Jesus, "Ye shall receive power, and witness unto me in Jerusalem . . . and unto the uttermost part of the earth."

Activities

Write an imaginary conversation between Publius and other people of the island of Malta after the *Castor and Pollux* had sailed away.

Imagine you are Julius, and write a report on Paul the prisoner to be handed in to the authorities in Rome.

Imagine you are one of the people who met Paul at Puteoli, or just outside Rome, and write a letter to fellow-Christians telling all about it.

Dramatization: (a) a day during Paul's imprisonment; (b) a day during Paul's second imprisonment.

Copy and learn by heart 2 Tim. iv. 7, 8, 18.

Ship No. 4 (HISTORY SECTION), the Roman merchant-ship, is probably very like the great grain-ship, *Castor and Pollux*. Notice the large oars in the stern used as rudders. Merchant-ships were generally sailing-ships, because rowers took up too much room; all the space was needed for merchandize. Fighting-ships always had oars, so that they could attack quickly or retreat quickly (see Ship No. 3). Draw a merchant-ship and a fighting-ship.

One of the most beautiful letters written by Paul was written in Rome to his favourite Church, the beloved Philippians. They had heard that he was ill and had sent a gift of money; copy and learn Philippians iv. 8.

Points for Teachers

The place where the ship grounded was St. Paul's Bay, Malta; the people of Malta were non-Greeks of Phœnician descent. *Puteoli* is on the north of the Bay of Naples.

Impress upon the children that Paul did not suffer and die in vain. His valiant voice rings out to us today across the centuries—"I have fought a good fight, I have run my course; I have kept the faith." He tells us, too, the source of his courage. Read to the children Romans viii. 38, 39.

Some scholars would put the date of Paul's death as A.D. 67. Probably, however, it occurred during the terrible persecutions of A.D. 64. Following the great fire of Rome in that year, the Emperor Nero, in order to divert the suspicions of his subjects from his personal responsibility for that catastrophe, fastened the guilt upon the Christians, many of whom met death by horrible

torture. Paul was probably allowed "the sword-stroke" as his last prerogative as a Roman citizen.

The Roman Church. According to a very old tradition, the Roman Church was founded soon after the day of Pentecost by St. Peter, who remained its bishop for twenty-five years. We know that Christianity must have come to the centre of the Roman world very early, because of the Roman roads, the

Roman soldiers and officials in Palestine, and the intercourse between Rome and all parts of the Empire. St. Peter probably visited Rome between A.D. 40 and 50. Through St. Paul we know the Church was mainly a Gentile one, though it contained a number of converted Jews. It was these Christians who came to meet Paul as he journeyed from Puteoli along the Appian Way to Rome.

THE SEQUEL TO THE ACTS

"All that Jesus *began* both to do and to teach"

BEGAN" is the operative word. The work and the teaching of Jesus are continuous. Short of understanding this, there is no living Christian religion, but only a more or less interesting historical study. It has been perhaps hard for the followers of Jesus to believe that He really meant the words, "Greater things than these shall ye do because I go to my Father." It is interesting, indeed, that these words were written by an old man who had had over fifty years in which to prove that they were true. He would not have been likely to put such an affirmation in the mouth of Jesus if already he had reason to know that it was false. The most exciting discovery that the disciples made in the space of a few weeks after the death of Jesus was that they were receiving the power, not simply to repeat by heart the things they had heard Jesus say, but to say original things out of their own hearts. They were even being given the power to break new ground, to confront authorities with a new challenge, and even to work their own spiritual miracles. The recorded experience of the next generation is overwhelming evidence of the vivid and revealing power of Jesus, "Let loose in the world where neither Roman nor Jew can stop His truth," as John Masfield makes the centurion at the Cross say of Him.

Already in former lessons some of the evidence for this has been presented in the stories of the "Apostolic Church," Chapter XII. Stories have now been chosen from the intervening centuries that have the same truth to teach—the evidence is cumulative; it is more convincing still if the stories are brought down to our own day, or at least as far as David Livingstone. Material for stories will also be found in the everyday life of today.

In this chapter and in Chapter VIII there are stories of heroes, showing how different circumstances reveal to different people the same confirmation that Jesus is continuing both "to do and to teach." There is no more important knowledge for children to have, and no fair or reasonable presentation of the Christian faith can leave this out.

Does it matter that the children have at this stage little historical sense? They will not be able always to see these individual stories against the background of the development of the Christian faith. Does that matter? Not for this purpose surely? They need only enough information to give the story a convincing development and to explain the actions of the characters. These stories, in other words, would have the same authority at any time in any place.

The children will, therefore, need some simple purpose which will sus-

tain their interest through the series and give them some sense of achievement at the end. The stories cannot always be related to each other historically, but they can be related by some activity which carries over the interest from one week to another.

For example, the idea of compiling a sequel to the Acts of the Apostles might be put in an attractive way. A Scroll of Heroes, or a Gallery of Christian Portraits, gives opportunities of putting together the essential truth of each story so that the children realize that the grace and power of Jesus are with us still.

There is action enough in many of the stories to provide opportunities for simple dramatization. The purpose of this could be the presentation of some tableaux or scenes at an end-of-term service. An appropriate time would be just before Whitsun, or even Easter. If teachers undertake any such preparation of a pageant of Christian Heroes, they will give the course a purpose which should result in the children grasping the idea of the continuing work of Christ, which is so necessary to an understanding of the New Testament.

The stories have been grouped under headings which relate them to each other. In the main they are stories of similar periods, though not invariably so. The ideal way perhaps of bringing the lessons right home would be to conclude each group with the story of some live person who, under almost similar conditions, has proved the power of Christ.

Stories should also be chosen to show that heroes of faith belong to *every* country, ex. Kagawa—missionary work in Japan, Sadhu Sundar Singh—mis-

sionary work in India (see *Christianity goes into Action*, by E. H. Hayes (R.E.P.)).

I. MARTYRS OF THE FAITH

(1) Polycarp, the Old Man who Endured to the End (Second Century A.D.)

INTRODUCTION

No doubt all the disciples who had actually seen and heard Jesus, and especially those who had known Him best, would have around them a company of eager questioners wherever they went. Before the Gospels were written, they were the source of all the stories about Jesus, and of the stories which Jesus told. When any of these disciples stayed long in one place, there would grow up around them a "school" of those who wanted to come regularly to learn all that Jesus had done. The leader of the Church at Ephesus was John the Elder, who had known and loved Jesus; among those who came to listen to him when he was a very old man was a youth named Polycarp. He listened so eagerly to what he heard that he was able to repeat the words even when he was an old man.

The story we shall hear about him tells of something that happened at the very end of his life. It is enough to know that he became, as a young man, so good a Christian and so faithful a worker that he joined the band of men whose dangerous work it was not only to declare themselves to be followers of Christ, but to seek to make others followers too. He was eventually chosen to be the "Bishop" of Smyrna; he was responsible for spreading abroad the good news of Jesus in that place and caring for all the Christians who were there. He did this so well that he

became one of the great leaders of his time; men used to make long journeys to seek his counsel and encouragement. Sometimes he himself would make the long and difficult journey to Rome, the principal city of the world of his time and the headquarters of the Christian Church. It was just after his return to Smyrna from Rome, when he was an old man of eighty-six, that he came to his glorious end, as this story shows.

STORY

It was not safe to belong to the Christian Church even though things were quiet. No one could tell when danger might arise. It happened like this at Smyrna. Not many months after Polycarp's return from Rome, a persecution of Christians began in Asia Minor. One day a great festival was in progress at Smyrna. Games were being held in the great amphitheatre—cruel games. The amphitheatre was, as you know, a great oval space or arena with tiers of seats rising round it. This was where gladiators fought each other or wild beasts. If Christians were being persecuted, they were often flung to the lions. On this occasion the proconsul and many great officials were presiding over the so-called games. Eleven Christians had been brought from a distant town and put to death by wild beasts. But the crowd wanted more victims. A cry was raised, "Away with all Christians! Let search be made for Polycarp."

Now Polycarp was dearly loved by many; he had taken refuge with friends in a country farm. His hiding-place was, however, betrayed, and men were sent to fetch him. Polycarp met them with a quiet and fearless spirit, and even had food put before his captors, who were all astonished at his courage.

Some of them would have let him go, but others forced him to ride back into the city on an ass. When they reached Smyrna, the officials tried to persuade him to give up being a Christian, but he refused. They hurried him into the great arena; here the proconsul urged him to give up and revile Christ. If he did this, he would be set free. To this appeal Polycarp made a memorable answer, "Eighty and six years have I served Him, and He hath done me no wrong. How, then, can I speak evil of my King who saved me?" These words only increased the fury of the mob. They clamoured for a lion to be let loose upon him there and then. The proconsul refused, urging as an excuse that the games were over. When the mob demanded next that Polycarp should be burned, the proconsul did not interfere. So, as Pilate had handed Jesus over to the angry mob, the proconsul handed Polycarp to the angry people of Smyrna. Timber and faggots were quickly collected, and Polycarp was placed upon the pyre. The old man was still unafraid and peaceful. He told the crowd there was no need to bind him, "For He who gives me strength to bear the fire will give me power to stand erect." He stood quietly praying while they set light to the bundles of wood. No one could ever forget his courage. It was, in fact, this kind of courage which gave the Christian faith a hold over the hearts and minds of men. It was hard to explain away such a story or mock at such faith; of heroes like Polycarp it has been truly said, "The blood of the martyrs is the seed of the Church."

John the Elder is believed to be John, one of the Twelve Apostles, also called "the beloved disciple."

Activities

Find Smyrna on History Map 2. It is on the west coast of Asia Minor, almost midway between Pergamum and Ephesus. If it is not shown on your map, put a mark where you think it should be.

Look at History Chart VI; it shows a picture of the outside of a large amphitheatre in Rome called the Colosseum; you must imagine the large oval arena in the centre strewn with the finest sand. All great Roman towns had amphitheatres.

Learn and copy Polycarp's answer to the proconsul.

Make a little play about the story: Scene 1, Polycarp at a country farm. His friends are talking to him about the persecution of the Christians and begging him to be careful. Scene 2, The arrival of the messengers to bring Polycarp back to Smyrna. Scene 3, Polycarp in the arena before the proconsul.

Notes for the Teacher

Polycarp probably lived about A.D. 69 to A.D. 155. Children will get a good idea of an amphitheatre if they look at the Greek theatre on History Chart V. The amphitheatre was like a double theatre with the seats going all the way round a great oval. They will hear more about the amphitheatre in the story of Telemachus.

(2) St. Crispin and St. Crispinian, Brothers (Third Century)

Crispin and Crispinian were missionaries and martyrs who were put to death at Soissons in Gaul during the persecutions of the Roman emperor, Diocletian. They were brothers, and their story gives us a glimpse of family

life and affection. They belonged to a noble Roman family; together they learnt to believe in Christ, together they gave up all for Christ, and together went as missionaries to the north of Gaul.

At Soissons, in the north of Gaul, they worked at the trade of shoemaking, for they did not want to be a burden to anyone, just as St. Paul throughout his missionary career worked at tent-making. Sitting at the shoemaker's last, they welcomed all who came to them, listened to their questions, taught them about Christ, and all the time they went on making good shoes.

Their courteous, polite manners, their well-made shoes, and the fact that it was so easy to speak to them as they sat in their open shop, brought many people to them. So they remained for some time at their humble post, teaching the story of Christ, and quickly but surely spreading the good news far and wide.

But the Emperor Diocletian was a bitter enemy of the Christians, and one day some of his officers, seeking to find out why there were so many Christians, learnt about the two brothers. They were brought before the magistrates.

"Is it Jupiter, Mercury, Mars, Apollo, or Diana whom you worship?" asked the judge.

"We adore the only one true God," replied the brothers.

"Where do you come from and what are you doing in Gaul?" the judge asked next.

"We are of a noble Roman family. We came to Gaul in the Name of and for the love of Jesus Christ, true God, one with the Father and the Holy Spirit."

"We do not want to put to death noble Romans. Riches and honour shall be yours if you offer sacrifice to Jupiter or one of the Roman gods, but if you refuse, you will be put to death."

"Your threats do not frighten us," said the brothers. "Christ is our life, and death to us is gain. Give your wealth and your honours to those who serve you. Long since we gave up all our wealth for the sake of Christ. Believe in the one true God and you also shall have eternal life."

Then they were hurried off to prison. The place of their imprisonment at Soissons is still shown; it was part of the residence of the Roman governors. Here they endured many pains, but nothing would make them deny the one true God. At last their sufferings were ended. They were beheaded as St. Paul was—for they, too, were Roman citizens.

We must think of Crispin and Crispinian not only as patrons of shoemakers but as patrons of all labourers. They set a saintly and royal stamp on all faithful work of the hands. All work may be ennobled by being done for God.

Activities

Draw a horn, a cornucopia (horn of plenty) full of boots and shoes. This is the symbol of the two brothers. Write in under, "Christ is our life, death to us is gain."

Dramatize the trial of the two brothers. Write the scene first, if you like.

Find Soissons in the north of France.

What psalm may have comforted them in prison?

Notes for the Teacher

St. Crispin's Day is October 25, the day of the battle of Agincourt in Shakespeare's *Henry V.* Shakespeare's "Crispin Crispian" stands for Crispin and Crispinian.

(3) The Martyrs of Sebaste

Among the early followers of Jesus were many soldiers. Some of them certainly learned about Him as they kept guard in the cell where Paul was kept waiting for his trial. Some met the newly-called "Christians" in the places in Asia where they were stationed on duty. Once there were forty Christians who were members of a specially picked company called the "Thundering Legion." All had a reputation for courage, like the men we call "Commandos."

Now this legion was posted in Armenia, a hilly, lonely country, where the winter is bitter. While they were there, a very terrible attempt was made to find out and destroy all the friends of Jesus. The Governor wanted to be quite sure that he could rely on all the men of the Roman Legion; he therefore demanded that, one by one, they should be paraded before an image of the Emperor and worship him. Can you imagine his anger, and the astonishment of everyone who stood by, when no less than forty of his special troops openly and proudly said that they were "good soldiers of Jesus Christ"! They were threatened, but they were steadfast. Other men in the Legion could not but admire their courage. The Governor knew that he must punish the Christians so severely that no one else would be likely to become a follower of Jesus. He therefore ordered that these forty soldiers should be stripped

of all their clothes and marched out to the centre of an ice-bound lake. "Now," he said, "you can choose. Either you deny this Jesus, or you freeze to death."

The officer (he was called a centurion) who was in charge was called Sempronius. This was not a job he liked to do. Many of the men he had to march to their death were his own friends. It was not that they were sorry for themselves; to his astonishment they sang as he marched them to the ice. He had been told to prepare a roaring fire, warm clothes, and hot drinks in the little temple of Mars, the god of war, which stood by the side of the lake. This was to tempt the men, whom he had to leave shivering in the March cold, so that they would be unable to resist, and would break their pledge to Christ. He himself sat down by the warmth of the fire.

The naked soldiers moved about to keep warm, or huddled together to sing, and for hours Sempronius watched them amazed. He could see that one by one, now, the men were dropping exhausted. The youngest of them at last could bear it no longer. With his last ounce of strength he stumbled through the darkness toward the fire where he could find safety. When he saw him, the centurion knew at once what he must do. While he had been watching through the long cold hours he had been strangely moved by this wonderful cheerful courage which seemed to come to men who believed in Jesus Christ. He had never seen courage like that anywhere. When the young man came in to the fire, therefore, he took all his own clothes and put them round the shoulders of the young man, then he drew himself up

and with a last look at the fire he walked firmly out to join the men on the ice. In the morning there were forty martyrs dead on the ice. An unbroken company.

Note.—The date of this authenticated story is A.D. 316, and it happened at Sebaste, the capital of Armenia.

Other Martyrs of the Faith will be found in Chapter VIII. Children should know the stories of St. George of England, and St. Andrew of Scotland.

II. SPREADING THE GOOD NEWS BY WORD AND BY DEED

Children are especially interested in hearing how St. Paul's work was carried on, and how the gospel continued to be spread to the uttermost ends of the earth. They enjoy making a frieze of great teachers or missionaries from the first century onwards, thus: *first century*, St. Paul; *second century*, Polycarp; *third century*, St. Denis, St. Crispin; *fourth century*—this was the century when the Roman Emperor, Constantine the Great, became a Christian. It has given us many saints and grand stories—St. Alban, St. George, St. Nicholas (Santa Claus), St. Ambrose, St. Martin, St. Ninian, St. Christopher, and many others; *fifth century*, St. Benedict, the founder of Benedictine monasteries, St. Patrick; *sixth century*, St. David, St. Columba, and so on.

Here are some stories of men who carried on the work of St. Paul.

(1) St. Denis of France

We know very little about St. Denis except that he was one of the first to carry the teaching of Christ to Gaul, when it was part of the Roman Empire, and when the people worshipped

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their own gods or the Roman gods such as Jove (Jupiter). There are many quaint old pictures of St. Denis. In some pictures he is dressed as a bishop, in some he holds a sword, and in some old paintings he has his head in his hands. Can you guess why the artist painted him in this way? It was to tell people of his brave death; he was a martyr, beheaded for his faith. In all these pictures you will see that he stands between his two best friends Rusticus and Eleutherius.

There are many stories told about him and the different places he visited—Athens, Jerusalem, Rome. He was *probably born in Italy, and sent by the Pope with some six or seven companions, including Rusticus and Eleutherius, to Gaul to teach the people.* Perhaps he went to Gaul in a small sailing vessel. In any case, he made his way to the part of the country where Paris now stands and settled on an island in the river Seine. He was a man of great energy, and soon he and his companions had built a church where services were held regularly, and many were won over to the Christian faith. But St. Denis had all the difficulties that St. Paul had. The heathen priests were his enemies, and so were some of the rulers and officials who were jealous of the Christians and their influence. For many years he laboured and became the first bishop of Paris. But one day his enemies got the better of him, and he and his friends were flung into prison. Denis was now a very old man, but he still had his courage and faith in God to help him. He had no cause to be unhappy. His prayers, his thoughts, his deeds, all his hopes were inspired by God. One day, as had happened to St. Paul, he and his two

beloved friends were taken out of prison and beheaded. But that was not the end of them or their work, as history shows. A legend says that their bodies were thrown into the river Seine, but a Christian lady recovered them and raised a simple shrine over their grave. The district where they died and were buried is still today called St. Denis. Later, in 459, at St. Geneviève's suggestion and direction, a church was built over the tomb of Denis; and when the heathen Franks conquered Gaul they were won over to the Christian faith by the faithful followers of this saint. The name of St. Denis became the battle-cry of Clovis, King of the Franks, and later of France. King Dagobert, another great Frankish king, founded in 625 a fine monastery, in honour of St. Denis, near where St. Geneviève's church stood. This was for centuries the burial-place of the kings of France. So the work and name of St. Denis lived on.

Activities

Besides making their frieze of "Saints and Missionaries through the Centuries," the children collect pictures of churches, cathedrals, or ruined abbeys, etc., dedicated to the saints they know—for example, St. Paul's Cathedral, London; the Abbey of St. Denis, Paris; St. Alban's Cathedral, and so on. A class album can be made or each child can make his own brown-paper book for his "finds."

Write a short account of St. Denis for the frieze. Find Gaul on History Map 3. Draw a map of France and put in Paris.

Notes for the Teacher

Children will much enjoy hearing the story of St. Geneviève of Paris and

Clovis, King of the Franks, which rounds off the story of St. Denis. For this story see *Stories of Famous Women* (Univ. London Press).

(2) St. Martin (316-400)

St. Martin is one of the many soldier-saints. He was born in a little town on the borders of the Roman Empire near the river Danube. His father was a Roman soldier, and he must have spent his boyhood in different places where his father's regiment was stationed. Although his parents were not Christians, somehow or other Martin heard about Christ when he was a child, and was touched by what he heard. He wanted to give his life up to the service of God, but at his father's desire he entered the Emperor's army, and seems to have been as good a soldier as he could.

It was when he was quartered at the city of Amiens that he had one of the loveliest and most inspiring dreams that perhaps ever came to man in peaceful sleep. This is the story of his dream:

One cold wintry morning, Martin and some more Roman soldiers were cantering down a street in Amiens. Their swords, spurs, and the trapping on the horses glistened in the sunshine. Many people stopped to watch and admire them as they rode by. As they passed out through the Roman gate, Martin, who was in the rear, reined in his horse. What did he see? Only a poor beggar holding out his hands and shivering in the cold. Martin had no money. He had given it all away in charity. But as the cold wind swept by him, he knew what to do. He pulled off his own warm cloak and cut it in half with his sword. Then he stooped from his saddle and dropped the bigger part over the shoulders of the poor

shivering beggar, with a word of sympathy. Then he galloped off after his companions. How they laughed at him when they saw his torn coat. That night he had his lovely dream. He saw the angels of God, and in their midst, surrounded by light and colour more lovely than the skies of dawn, he saw our Lord Himself, and lo!—He was wrapped in a soldier's torn cloak!

*"Whatsoever thing thou doest,
Unto least of Mine and lowest,
That thou doest unto Me!"*

For some time after this Martin remained quietly in his post as a soldier. But he still had the longing to devote his life to God, so one day he got permission to leave the army. Then he went to seek guidance and help from St. Hilary of Poitiers. Here, later, Martin founded a monastery, the first in France. Shortly after this he was asked by the Christians of Tours to be their bishop. As bishop he still lived as simply as a monk and founded a monastery for himself and his disciples. He had eighty scholars under him, many of whom became bishops. Often he and his monks tramped the countryside teaching the people. Although the cities were Christian, and pagan sacrifices were forbidden by law, temples, altars, images, and grooves of the various heathen religions—Celtic, Roman, Gothic—still lingered in all the country districts with their ignorant worshippers. Many vain idols were destroyed. This won for him the title of "the Apostle of Gaul." He thus carried on the work of St. Denis. It was not only among the people he worked, but the Emperor himself honoured and obeyed him. When he died he was at a place far distant from

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Tours, but his body was taken back to his city. A legend says that the barge that carried him floated upstream without sail or oars to the sound of heavenly music. It was in the month of November, but the trees on either bank burst into leaf and flower as the boat passed them. It must have been such a day as we sometimes get in England and still call by the name of St. Martin's Summer, when the sky is blue and the air is warm for a brief time, as if the summer were indeed lingering with us still.

St. Martin has been a favourite saint in England, and indeed in every country of Western Europe. The first English church at Canterbury, after the mission of St. Augustine, was dedicated in *Martin's name*; in our common speech today it lives on as *Martinmas* and "*St. Martin's Summer*." One hundred and sixty churches bear his name. In old pictures he is represented on horseback dividing his cloak with a beggar, or as a bishop with a *Martinmas* goose by his side. His festival is celebrated on November 11, and the goose is typical of the beginning of winter in Italy, where the old artists lived who painted his pictures. Hence the goose is often drawn as his emblem.

Activities

Add the town of Tours to your map of France

Learn and copy the lines, "Whatever thing thou doest . . ."

Make the story of St. Martin and the Beggar into a little play

Why are fine days in late autumn called St. Martin's Summer?

Who founded the first monastery in France?

Where is the first English church to bear the name of St. Martin? Be on the look-out for churches that bear St. Martin's name.

(3) St. Ambrose (340-397)

Ambrose lived in the last half of the wonderful fourth century. His father Ambrosius ruled the Gauls under the Emperor. His chief residence was at Treves, the capital of the Northern Empire, with its amphitheatre, baths, and other buildings of a great Roman City. Both his parents were Christians. There were three children in the family. Marcellina was the eldest; the two boys were much the same age, but Ambrose was the younger. He was ten years younger than Marcellina. They were very happy children, always glad to be together, and never quarrelling. When Ambrose was ten years of age, his father died, and his mother came back to Rome to live. Marcellina helped her mother to look after the two boys. Ambrose was more sensitive and thoughtful than most children and quick to hear God's whisper. Marcellina knew this; she too wanted to devote her life to God, so she had much influence over Ambrose. She was "great enough to understand Ambrose, strong enough to sustain him, tender enough to console him"; he called her "his holy, his venerable sister."

The two brothers studied at school and worked at home together; indeed, they were scarcely ever apart. They read the wonderful Greek stories together and had endless talks about them. They studied, too, their own language, Latin, and read all the great Latin writers—Vergil, Cicero, and others. Then they had to study Roman law and learn how to speak clearly and well.

They enjoyed long walks together over the hills talking of their studies.

Ambrose grew up to be a gifted speaker and a man of great wisdom, always conscious of the nearness of God. He held many high positions, becoming finally the Bishop of Milan. Milan was at that time the residence of the emperors and had almost taken the place of Rome. The times were difficult because of the coming of the Goths and other Barbarians into the Empire, as you have learnt in your history lessons. There were still pagan temples, and worst of all, many people were lowering the festivals of the saints into wild revels like those of the old gods. Then there was disagreement among the Christians. Ambrose's life was one long fight against foes within and without the Church, and he won three great victories—over the pagans, over the divisions in the Church, and over tyranny on the part of the Emperor Theodosius. Always he had the help of his brother and sister, who came to Milan to be with him. Gentle in all ways, he was yet a true soldier of Christ, for no one fought harder against the sins and vices of those days.

Busy as he was, he found time for music. He introduced hymns into his church—many written by himself for the people of his city; hymns that would ring in their hearts when at their work on in their homes. They were written for various hours of the day, days of the month, and seasons of the year. At a time when books were very scarce indeed and very few people could read, there was meaning in linking the passing hours with heaven, thus making Time himself read aloud the gospel story and illuminate the seasons of the year into a kind of pictorial Bible for

the poor. One grand hymn of his has been sung in Christian churches ever since his time, and will go on being sung for ages yet to come. The Psalms helped him to write this hymn, which is called the "Te Deum Laudamus" or "Praise of God," and begins:

*"We praise Thee, O God: we acknowledge Thee to be the Lord.
All the earth doth worship Thee:
the Father everlasting."*

He wrote many letters and books. When he died he was writing and thinking about the Psalms—the forty-third Psalm. The beautiful words at the close of that psalm must have given joy to his quiet spirit:

"Hope thou in God; for I shall yet praise Him,

Who is the health of my countenance, and my God."

Great Italian artists have made pictures of Ambrose. He is often shown with a beehive. He spoke so sweetly that a legend tells how the bees, when he was an infant, had flown round his head and touched his lips with honey. One picture shows an angel whispering in his ear. This was meant to show that his thoughts were so pure and divine that our Lord must have sent them to him by the lips of a heavenly messenger.

Activities

Learn and copy the closing words of Psalm xliii, and some verses of the "Te Deum Laudamus."

Make a booklet about your favourite saint.

Make a list of hymns or poems suitable for spring, summer, autumn, winter.

Make a little booklet for your lists and add to them from time to time.

Find a morning and an evening hymn. Copy one verse from each. Discuss why Ambrose introduced hymns into his church. Why do we sing hymns? Why was it important for people in the days of St. Ambrose to have hymns? Is there any hymn that rings in your heart? Copy some verses of your favourite hymn.

The psalms were the hymns of the Hebrews. Who was comforted by the psalms in the Old Testament? (*David.*) Who was comforted in the days of the New Testament? (*Paul and Silas in prison.*)

Notes for the Teacher

The children can be reminded that the services and hymns were in Latin in those days, because Latin was a common language. In connection with the stories of St. Martin and St. Ambrose, children will like to hear of our British saint, Saint Ninian. It was in the days of St. Martin that Ninian, a Romano-Briton, was being educated in Rome. He wished to spend his life in spreading the story of Christ in Britain. He chose his field of work in Galloway, the part inhabited by the Picts of the North. The British had many gods or local godlings; every locality had one, but there was no one god dominant over all the Celtic world. The Roman soldiers introduced their gods and the story of Christ. How Christianity came to Britain first we do not know. It probably came in the second century; St. Alban was martyred in the fourth century before the days of St. Martin and St. Ambrose.

Ninian, on his way home to Britain, visited Tours and learnt much from St. Martin. He was very interested in St. Martin's monastery. At Whithorn

Ninian built, in 397, his great monastery, the first of its kind in Britain, and dedicated to St. Martin. Its white-washed stone walls—a strange way of building a house to the Picts—gave it the name of *Candida Casa* (White House), under which it became famous. Ninian's work was not confined to Galloway; St. Ninian's Well at Bampton in Cumberland and St. Martin's church within the walls of the Roman fort there show where he taught. It may have been Ninian who stopped the worship of many strange gods or godlings of the Wall regions. The soldiers brought to Britain stories of the gods of Egypt, as well as of Roman gods. Thus Ninian prepared the way for the coming of St. Columba, who spread Christianity still farther north (see HISTORY SECTION, Chapters XII and XIII).

III. CHRISTIANS IN ACTION

(1) Telemachus

Every year in London there are exciting games of all kinds, held at places like the "Wembley Stadium" or the "White City," where not only do thousands of people travel from all parts of the country to see their favourite sport, but many thousands more look through their television sets or hear on their radio.

Long ago in Rome there was just such a place called the "Colosseum." On every public holiday, thousands would go there, too, but the "games" that they saw were the much more violent struggles of wild animals fighting with each other, and of men trying to take each other's life. Christians in Rome, and many other places, knew how wrong this was and tried to stop it, but all their protests were of no avail.

So every year hundreds of men would butcher each other to death, just to make what was called "sport." This story tells you how such terrible games were stopped.

A long way east of Rome a man named Telemachus was living the good life of a Christian monk. Without knowing why, this man felt that God was calling him to go west to Rome. He had never been before, the way was long, and hard, and dangerous. He set out in his monk's dress without money or baggage. He begged his food, slept where he could, and wondered often why he was being called to make so wearying a journey. Of course there was much that was new to see in every place he visited, and he did not fail to be thankful for the straight roads the Romans had built, on which he could easily find his way. He began now to understand the proverb of those times, "All roads lead to Rome."

To Rome, at last, he came. How huge it seemed, how many giant buildings, what crowds of people! The monk from the far country was confused and lonely. Still less could he understand why he had made this journey. He had arrived at a time of great rejoicing. A savage enemy had been defeated in war and driven away from the city. There were to be games in honour of the victory.

The Emperor had ordered a grand gladiators' show to be held in the great amphitheatre, the Colosseum. Gladiators were trained fighters who fought to the death in public shows. The spectacle began with a procession of the gladiators through the arena. Then the proceedings opened with a sham fight with wooden swords and javelins. The signal for real fighting was given by the

sound of the trumpet. The gladiators as a rule fought in pairs.

Telemachus mixed with the crowds, and watched the victorious general and his soldiers, in whose honour the games were being held, march in a triumphal procession through the city to the amphitheatre. He heard men talking about the gladiators. When he asked what a gladiator was, he found to his horror that men were trained to fight and kill each other while thousands of people looked on and cheered. This seemed so wicked to Telemachus that he felt a hot anger growing within him. This was not the way men should act. Christ had taught that a man should love his neighbour as himself, and no man should be so wicked as to kill another. Perhaps it was his duty to stop this awful sport, but he did not see what he could do. He felt so small, so lonely, so helpless.

He was swept along with the crowd who followed the procession and found himself carried into a vast arena with rows and rows of seats, rising one upon another, surrounding an oval open place. It was not a green playing-field, but a sanded, open space. But what was this? The cheers which nearly deafened him told him that young men were marching into the arena to fight each other. They went past the Imperial seat, and there they paused and saluted the Emperor. The words were those which every team of gladiators used, "Hail, Cæsar! We who are about to die salute thee."

As Telemachus saw them, they seemed such splendid young men, so strong, so brave, so full of life. These were the kind of men whom Jesus Christ wanted. He would not wish them to waste one another's life like

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this. Telemachus began to see more clearly. He knew what he must do to serve his Master. He must stop the fight. There was no time to be lost; he could already see the young men taking sides, preparing for their dreadful fight.

He leapt from his place and jumped over the parapet into the arena. Everyone watched this strange figure in a monk's long cloak running over the sand. He stood between the men about to fight; he held his arms wide between them. It was all too plain what he meant to do, for he shouted, "Stop! In the Name of Jesus, Son of God, stop!"

By this time the crowd were angry. Their sport was being spoiled. They cried out for the games to go on, and Telemachus was pushed out of the way. But once more he rushed between the men about to fight, and then the crowd cried for him to be killed. A word of command, and the monk was struck down dead on the sand. Silence fell. All looked at the still figure of the monk. Some message seemed to break into the stillness.

The gladiators would not fight over his body, and one after another the shocked people sitting around rose up from their places and left. The games that day were done. The next day an order was made by the young Emperor that no more were men to fight to the death in any public games. So, by a single act, but by an act which cost him his life, was Telemachus able to do by the Spirit of Christ what others had failed to do.

Activities

Look at the pictures of the Colosseum and the Circus at Rome, where chariot races were held, on History

Chart VI. Act the story. The first scene might be Telemachus watching the Roman triumphal march, and listening to what is being said. He asks questions.

Notes for the Teacher

This event took place in the reign of the Emperor Honorius. Probably in the year A.D. 410. The historian Gibbon refers to the story, and Tennyson wrote a poem about it. Though little is known of the early life of Telemachus, some of the circumstances of his training can be gleaned from the story of Benedict.

The children may be interested to know that when a gladiator fell wounded and was at the mercy of his opponent, he lifted up his forefinger to ask the spectators to stop the fight. If the spectators were in favour of mercy, they waved their handkerchiefs; if they desired the death of the conquered gladiator, they turned their thumbs down.

(2) Stories about David Livingstone, the Pathfinder for Christ

One day when David Livingstone was exploring the Zambesi, he turned the bow of his steam launch up the river Shire where no white man had been before. Now slave-traders, mainly Arabs, had been in this district, burning villages and carrying off or killing villagers. So when the natives saw Livingstone's launch coming they passed round the word, "Here come more men who make slaves." Over five hundred fierce black warriors collected together, armed with poisoned arrows and great spears—waiting for the coming of Livingstone. They would not be made slaves. They were

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led by their chief Tingane, a famous fighter over six feet high and with grey hair. As Livingstone's boat turned a bend in the river, he saw this great army waiting to bar his passage. They cried out, "Go back! If you come on, we will slay everyone on board." Livingstone knew from their threatening attitude what they meant. But Livingstone did not turn back. Instead, he drove the launch nearer to the shore, leaped out, and waded to the bank, holding up empty hands to show he came in peace. Alone, unarmed, and unprotected, he faced hordes of fierce, angry natives with a fearless smile—before his courage they stood amazed. "I come in peace—I will not make slaves. I am British. There is one Father above us all, whose children we are, whether brown or white. He is displeased if we sell or buy our brothers. He wants us to be friends." This peaceful greeting caused Tingane to make friends at once with Livingstone.

It was Livingstone's great aim to give African natives Christ's law and love, so as to drive away hatred and fighting that helped the slave-trade so much.

The best book to use for stories about David Livingstone is Basil Mathews' *Livingstone, the Pathfinder* (The Livingstone Press).

The children's frieze of "Saints and Missionaries through the Ages" should look very attractive at the end of the year, or whatever time the course ends. If copies of the pictures of the saints painted by old masters can be obtained, they make the frieze doubly interesting. But, above all, there is the lesson the

frieze and stories teach. For as we trace, and seek to follow, that great procession of the saints, we are not looking back to them in the past, but onward with them to the future, and upward with them to "Him who was and is to come." Not only was *Eureka* the song of each of them, but *Veni*.

Sources of Stories

Besides the stories in this chapter and in Chapter VIII, some will be found in the HISTORY SECTION. If possible, the story of Father Damien and his work among the lepers should be taken, but the available sources are rather scanty. Some stories of women should be added: St. Genevieve of Paris, St. Margaret of Scotland, St. Catherine of Siena, Margaret Roper, daughter of St. Thomas More, Elizabeth Fry, Florence Nightingale (all in *Stories of Famous Women* (Univ. London Press).

Then there is the Yarn Series, a number of separate volumes published by the United Council for Missionary Education, Edinburgh House Press. Also the *Teachers' Guide to Religious Education, Junior Lessons*, published by the Religious Education Press Ltd.; *Stories of Favourite Saints*, by Bertha Krall (R.E.P.).

Self Help Lessons in Religious Instruction: Heroes of Christianity, Polkinghorne (U.L.P.). This contains self-help work in a variety of forms. It gives useful background knowledge about the coming of Christianity to the British Isles, and the spread of Christianity in the British Isles. Older children can read these stories for themselves.

